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*English Presbyterian Mission, Formosa.*

*Notes of Work during 1897.*

BY REV. W. CAMPBELL, F.R.G.S.

**A**LTHOUGH Formosa now belongs to Japan, the missionaries there labour among a large Chinese population and continue fully alive to the advantage of keeping in touch with brethren they have been long associated with on the mainland. It is this desire, and the fact that people sometimes ask for information regarding missionary work under the new condition of things, which have suggested the sending of these few notes to the RECORDER. They take the form of a brief survey of work during 1897, and may serve as a sample of the kind of commentary one would like to see coupled with the bare statistical tables which occasionally appear in the above mentioned stimulating and exceedingly helpful periodical.

For the sake of some readers, it may not be out of place to premise that Formosa is about half the size of Scotland, and has a population of over three millions. Fully three-fourths of the inhabitants are the descendants of Chinese settlers from the opposite mainland, the remainder being made up of aborigines called Pi-po-hoan 平埔番, with a number of unsubdued tribes occupying the mountainous eastern half of the island. There are only two Protestant missions in Formosa—that commenced by the English Presbyterian Church in 1865 at Tai-nan-fu, on the south-western coast, and the Canada Presbyterian Mission, which entered upon work at North Tamsui during the spring of 1872.

To begin, then: one noticeable item in the accompanying

statistics\* is the number of adult admissions to Church membership during 1897,—156, being larger than we have had for many years past. And it is suggestive of the position of things in nearly every department of work, for we are now able to report substantial results from evangelistic efforts among hospital patients, educational work, our congregational treasurers, and regarding the willingness and ability of the native office-bearers to accept responsibility in managing the affairs of the Church.

Nor has this advance been made under any superior advantages obtained from Japanese rule in the island, because our visitation of country congregations throughout the year has been much interfered with owing to still-continued lawlessness and disorder. It is only within the past two or three months that we have been able to visit our Churches in the south, while certain districts to the north of Tai-nan-fu remain very much under control of those who withhold their submission to the new authority. There can be no doubt that this state of affairs has given rise to great anxiety on the part of well-disposed people; thus accounting, it may be, for the much larger audiences several of our preachers have now the opportunity of addressing from Sabbath to Sabbath.

One recent case of increase in the number of worshippers took place under circumstances which bear testimony to the good character of our brethren in the village of Sin-ho-tsung 新和庄. The market-town of Toa-bak-kang 大貝降 lies about five miles to the west of this village, and two years ago the gentry there became alarmed on hearing that Japanese soldiers were advancing on the place, believing that the lives of its inhabitants would be endangered

* Communicants at 31st December, 1896	...	...	...	...	1,291
ADDITIONS:—					
Adults baptized during the year	...	...	...	...	144
Admitted to communion, having been baptized in infancy	...	...	...	...	12
Received by certificate from other Churches	...	...	...	...	0
Restored to communion from Church suspension	...	...	...	...	2
					1,449
DEDUCTIONS:—					
Suspended from communion during the year	...	3			
Died	...	...	...	41	} = ... 50
Left on certificate for other Churches	...	...	...	6	
Communicants at 31st December, 1897	...	...	...	...	1,399
Children baptized during the year	...	...	...	...	34
Total baptized children, not yet admitted to communion	...	...	...	...	1,334
Members under Church suspension	...	...	...	...	159
Excommunicated during the year	...	...	...	...	0
Total membership of adults and children	...	...	...	...	2,926

MISSIONARIES: Revs. W. Campbell, 1871; T. Barclay, 1874; D. Ferguson, 1889; A. B. Nielson, 1895; C. N. Moody, 1895; Dr. Anderson, 1878; Dr. Landsborough, 1895; Miss A. E. Butler, 1885; Miss J. Stuart, 1885; Miss M. Barnett, 1888.

by the arrival of those victorious invaders, and that all moveable property would certainly be appropriated by them. Accordingly, some of the leading families brought together as many of their valuables as they could and fled inland to Sin-ho-tung, where they found shelter and hospitality amongst our native brethren ; but, as rumours about the Japanese became more alarming, they precipitately hurried further inland, leaving household effects, boxes, parcels, and all sorts of *impedimenta*, with very little hope that anything would ever again come into their possession. In this, however, they were agreeably disappointed, for on returning to Sin-ho-tung, after confidence had been somewhat restored, every article was freely handed back to them, one result being the creation of a most friendly feeling towards religionists who could act in such an upright unselfish way. And the news spread to other villages in the neighbourhood, with the additional result that many persons began attendance at worship who had hitherto declined all invitations to come, thus enabling them to learn a little of the nature of true prayer, and to see how quiet waiting upon God could deliver people from panic and preserve them from giving way to their passions amid prevailing disquietude and crime.

A number of families who came to listen to the Gospel at that time belong to a region called O-khak-khe 柯殼坑, and on a recent pastoral visit to it, no fewer than twenty-two adults came forward for examination, of whom seventeen were gladly welcomed into Church membership. Along with their sympathetic neighbours, those brethren are now engaged in the erection of a chapel, and it was very pleasing to note how they are all throwing in their lot with God's people as entire families and the extent to which both old and young are acquiring the art of reading our version of the Bible in Roman letters. Of course, this movement at O-khak-khe will very soon add a name to our list of Churches.

Another case of increase in the number of congregations may also be referred to here. About four or five miles east from Tai-nan-fu several villages are found scattered over the plain which received little attention from us till the arrival of the Japanese. A few of our City brethren then commenced to visit the region with the result that their preaching was eagerly listened to, companies of the villagers beginning to meet at three different centres. Pastoral visits were afterwards paid to one of these, named Toa-san 大巒, where several persons were examined and invited to come forward for baptism on the following Lord's day. Meanwhile the worshippers at an adjacent village called Paw-kiu-than 埔羌頭 continued to increase, so much so that arrangements had to be made for the erection of a suitable meeting-place. This has now been

built, the poor people themselves rendering substantial help towards the necessary expense.

On the occasion of a late missionary visit to Toa-oan and Paw-kin-thau, and while making minute enquiry as to the origin of the people's interest in spiritual things, the pleasing fact was elicited that quite a large number of them had obtained some knowledge of the Gospel while residing as inmates at, or coming for medicines to, the hospital in Tai-nan-fu. It appeared that Dr. Anderson with his assistants had been quietly carrying on their work for years without any very visible result so far as this part of the population was concerned, but when our brethren began evangelising there two years ago, the process seemed like applying a lighted torch to materials which had already been brought together. The whole incident has more than ever impressed us with the need and the great advantage of following up the spiritual work of the hospital after patients have returned to their own towns and villages.

The remark is often made by us that there has been very little apparent fruit from the large amount of open-air preaching which has been carried on in Formosa during the past thirty years, and the reason is not far to seek when one thinks of the perpetually varying audiences and the difficulty of conveying spiritual truth to heathen minds within the compass of one short address. In other words, we feel that, at this point if anywhere, there is need for line upon line and precept upon precept. And this is just the thing we are able to give to sick persons who have already shown some confidence by coming to the hospital, and who often remain for months under helpful kindly treatment they could not meet with elsewhere. While, therefore, open-air preaching will doubtless be continued by us as heretofore, we must try and arrange for some more efficient way of following up the teaching and preaching which has all along been provided at the hospital.

Another fresh name on our list of stations for the year is that of Thaw-khaw 土庫, a market-town about ten miles north-west from the county city of Ka-gi 嘉義. Our home letters have sometimes referred to it while furnishing details about the evangelistic work of the mission, and we mentioned it lately as a place where some families had definitely forsaken idolatry for the worship of the true and living God. Mr. Barclay visited Thaw-khaw in May last, and had the great joy of receiving into Church fellowship fourteen adults; this being the first occasion on which the sacraments were dispensed there. We are very hopeful of the movement in that region, as it seems quite free from those worldly entanglements which marred the beginnings of work at some of the older stations.



There is yet one more name which has come into prominence within the past year. It is that of a village called Oan-a-lai 灣仔內, about a mile or so from the large middle-western market-town of Pak-kang 北港. Here, too, we have unmistakable indications of a gracious work going on which promises to affect a wide region. The preacher now in charge was first met with as one who came to the hospital on account of partial blindness, but it being impossible to cure him altogether, he learned to read our embossed books by the sense of touch, and for five or six years did good work as teacher of our school for the blind. On invitation he also went to Chin-chew 泉洲 on the Chinese mainland, and during the nine months of his stay there, rendered much-appreciated service in starting Miss Graham's work among this class of sufferers. Lim Ang writes in a most encouraging way about the opening at Oan-alai and surrounding villages, adding the assurance that on the occasion of the first pastoral visit, at least a score of hopeful candidates will come forward for examination.

Besides those places which have been named, there are at least five others where people have recently commenced to meet every week for worship and receiving religious instruction. Indeed, we have been quite unable to take full advantage of the opportunities thus afforded in the regions east from, and to the north of, Tai-nan-fu; and at no previous time in our history have we felt more keenly the need for well-qualified young natives to engage in Christian work. Our preachers' roll contains only thirty-two names, while the organized congregations and preaching-stations connected with the mission number fifty-eight. Moreover, those fifty-eight centres of Christian opportunity are well-distributed over about two-thirds of Formosa, the Canada Presbyterian Mission occupying the remaining third at the north end of the island. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He may send forth labourers into His harvest."

As already remarked our local or congregational schools form another department of work in which decided advance has been made during the past year. The Japanese themselves have also been giving much attention to education in Formosa, having established up till date no fewer than seventeen high-class schools throughout the island, at which Chinese youths are being taught the Japanese language and other subjects. It may be that the stir thus caused—for the pupils attending those seventeen schools receive a monthly salary from government funds—has had an influence on our native brethren, but the fact remains that we have very seldom witnessed a better sustained effort made by them to give their children a good education. Our schools at Poah-be 拔馬 and

Kong-a-na 崗仔林 furnish specimens of the work which is being done. Each of them has over thirty pupils kept well in hand by young men who have both aptitude and the enthusiasm about them, while the methods and course of study pursued contrast in a markedly favourable way with those of the ordinary native schools. Many of the boys are looking forward to continuing their work at our large boarding-school in Tai-nan-fu, where a fuller curriculum is gone through, with the object of preparing the lads to fill such posts as those occupied by school-teachers, hospital assistants, and students of divinity.

Under this head, it may not be out of place to state that, on request being made to the proper officials, three pupils of our blind school were admitted to the government institution at Tokyo; and that, in order to secure funds for their four or five years' residence, a charity concert was held there, which turned out to be a great success; what gave it widespread favourable notice being an order which came from the Imperial Palace to send one hundred first-class admission tickets. The three boys—who are also members of the Church in Tai-nan-fu—entered on their duties at the beginning of the winter session, and there can be little doubt that four years' training at such a high-class well-equipped institution, will solve the question of their being able to earn a living for themselves. Many of the Japanese blind make good wages at massage, a method of treatment often prescribed by their own medical men; but were our three pupils to acquire nothing more than facility in speaking the language of their adopted country, immediate use could be made of their services in any of the public offices in Formosa.

As to the boarding-school just referred to, we have accommodation in it for about fifty boys, and there is every prospect that all the rooms will be required at the close of the New Year holidays. Two of our best qualified native brethren do most of the class-work, one of the ordained missionaries taking general oversight of the whole. The plan is not by any means a satisfactory one, as it is felt that this important training institution, with management of the congregational schools, should be under superintendence of one who has been specially instructed into the theory and art of teaching. Whilst expressing ourselves thus, we are quite aware of the fear some friends at home have, lest our China mission should get over-developed on its educational side. Our answer to that, however, is that hundreds, if not thousands of young persons have already become a ward of the Church here, and that it would be short-sighted policy to ignore or discourage the desire of our native brethren that their sons and daughters should come to us for training they cannot get elsewhere.

A few words must now be added on the education of those young men amongst us who are likely to become the future evangelists and ministers of the Church. Our little college in Tai-nan-fu has accommodation for thirteen students, but the new session is about to open with eighteen; this unprecedented overflow being provided for in out-rooms at the back of Mr. Ferguson's house. The work of the ordained members of the staff on behalf of those young brethren has not been in vain, and we increasingly realise the importance attaching to it. Since the same Chinese vernacular is spoken throughout Formosa as at Amoy, it has been suggested that instead of having classes at each centre, it would be a cheaper and more effective arrangement to maintain only one strong central institution at which a native pastorate could be trained for the entire field. Without entering into the merits of the question at present, it is clear that much could be said in favour of such a scheme, although we are very thankful to know that the college at Tai-nan-fu is sharing in the prosperity seen in other departments. May it long continue to do so; and, more than ever, may every native brother trained in it prove himself to be a workman who need not be ashamed!

I regret that it is not possible now to give a full statement on the subject of native Church finance; this arising from the fact that all the congregational treasurers' books are balanced at the close of the Chinese year. Still, from information recently to hand, it is certain that the figures to be published a month hence will show that Christian offerings have been given by our people to the extent of about two dollars per member for the year. The increase is some sixty cents each over and above that of former years, and is due to their desire for the appointment of a native pastorate and to larger gifts having been made by the Church in South Formosa for a vigorous continuance of her own mission to the Pescadore Islands. From the An-peng 安平 and Hong-soa 鳳山 counties special collections were received for the latter undertaking, while the brethren there have raised sufficient money to pay the whole stipend of two pastors during 1898. Another point to note is that so hopeful a state of things has not been reached by contributing less towards the fund for teachers' and preachers' salaries with current congregational expenses, because the contributions under each of those heads compare favourably with the givings of former years. It need hardly be said that we welcome such liberality as bringing some small measure of relief to the fund administered by our London Committee; but, in a more special sense as affording evidence of the growing fruitfulness of the Church here. Poor Chinamen are certainly not the people to go on to higher attainment in the practice of Christian giving unless there be some genuine spiritual motive behind it.

With regard to this important matter of the native pastorate, we much regret that the general unsettlement consequent on recent political changes in the island should have led to so much interruption and delay. Now, however, matters seem in a very hopeful way of the two first ordinations actually taking place soon after the approaching ordinary meetings of Presbytery. Two calls are now in process of signature, and the probability is that on the ninth of February one from the Bak-sa 木柵 group of Churches will be placed in the hands of Law Baw-khun 劉茂坤; while the other—coming from several congregations in the south—will be addressed to Phoa Beng-tsu 潘明珠. It must be cheering to Dr. Maxwell (our pioneer colleague, invalidated from Formosa some years ago, but now in charge of the Medical Missionary Institution at Highbury in London) to learn that the initiative in such an epoch-making development should have been taken by his Pi-po-hoan converts in the hill region east from Tai-nan-fu. They are in many respects an inferior race to the Chinese; and yet, "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought the things that are; that no flesh should glory in His presence." Originally, our hill-brethren fixed their choice on Phoa Beng-tsu, who is himself a Pi-po-hoan, but the state of his health made it doubtful if he could bear the strain of mountain-climbing, and as the more level south country presented fewer difficulties of this kind, it was agreed that his appointment to that part of the country would be more suitable. It can safely be said of both of them that their record as students and as preachers is a creditable one, and that they possess the respect and goodwill of all our people. Up to the present stage things have gone very harmoniously in arranging for this long-anticipated forward-movement. Much prayer has also been offered in connection with it, and to the great Head of the Church would we continue to look for whatever guidance and strength are needed for bringing the matter to a successful issue. We believe that the Church is fully ripe for it, and that appropriate gifts have been bestowed in the persons of our two well-known and beloved fellow-labourers.\*

\* Our meeting of Presbytery, held on tenth February, unanimously agreed that Phoa Beng-tsu should be ordained at Na-au 林后 on the second of April, and Lau Baw-khun at Tai-nan-fu on the seventh of the same month. These will be the first Presbyterial Ordinations which have taken place in Formosa, as the early Dutch Mission never reached the stage of having native pastors connected with it. *Gloria n excelsis!*

The mission to the Pescadores continues to be supported by the native Church in Formosa, although we feel that, considering the liberal help given by sending over some of our ablest preachers, with funds for chapel-building and current expenses, the results have not been equal to what appears in such less-assisted movements as those at Sia-thau-lun 社頭崙, Thaw-khaw, Oan-a-lai and O-khak-khe; because, since the mission was commenced over ten years ago, only four men and six women have been admitted to Church membership. It would doubtless be misleading to assume that all the gain from Christian effort can be reduced to any mere statistical statement, and we gratefully acknowledge that the reflex influence of this attempt of our congregations in Formosa has been a beneficial one. Still, there is evidently something suggestive in comparing the first few years of work in places like those which have been named with our experience in the Pescadores.

The latest letters from Ma-keng 媽宮 state that matters there continue in a somewhat stationary condition, but an interest in spiritual things appears to have revived in Bird Island 吉貝嶼 and in the village of Chhiah-kham 赤崁 to the south of it. Preachers took up residence at the latter place and on Fisher Island 西嶼 some years ago, but meeting with little encouragement in their work, they were soon after recalled. The brother now stationed at Ma-keng is an earnest devoted man, and it is just possible that the spring Presbytery may strengthen his hands by sending him a colleague to settle down, probably, at Chhiah-kham. More prayer ought to be made for the Pescadores.

We had the usual spring and autumn meetings of Presbytery last year, and were cheered to see the growing capacity of our native brethren for dealing with the various matters which came before them. As the Presbytery embraces the whole of our extensive field, the absence of a good many of the elders could be easily explained from the long journeys which attendance would have involved and from the still disturbed state of the country. By the way, how would poor elders in Scotland relish tedious foot-travelling over bad roads through Inverness-shire, Perth-shire and Stirling-shire twice a year to attend the meetings of their Presbytery at Glasgow? or, could many persons of this class see their way to undertake two yearly voyages from the Isle of Man to Glasgow for a similar purpose? And yet, so far as Presbytery attendances are concerned, this very nearly represents the position of things with regard to our office-bearers on the East Coast and throughout the Chiang-hoa 彰化 region. Of course a solution of the problem will be found when the Churches become stronger and able to have a Presbytery in every county; but, meanwhile, we must make the best of this and other such disabilities.

A large amount of open-air preaching and colportage work has been done this year by Brother Tioh 著, who has visited many out-lying towns and villages in pursuit of his calling. The work is one requiring no small degree of faithfulness and self-denial, but Tioh's heart seems to be in it, while his kindly cheerful manner and readiness of speech are generally successful in finding sympathetic listeners. The National Bible Society of Scotland has willingly agreed to supply books and pay his salary during 1898, asking only that we should keep a note of his sales and advise him as to the districts to be worked. We have found him useful in spending the Sabbath among companies of worshippers in out-of-the-way places where preachers have not been stationed, and this service he will still at times be able to render. Prayer ought also to be made on behalf of Tioh and his work. He is now preparing to spend a few weeks on the Pescadore Islands, where he will very likely have good opportunities for work ; a large proportion of the people being able to read any ordinary sort of book in Chinese character.

Our printing press and book depôt in Tai-nan-fu have also had a busy year, the income from sale of books and periodicals amounting to close on seven hundred dollars. The *Tai-nan-fu Church News*, in Romanized vernacular, has a monthly circulation of about six hundred copies, and is found most useful for conveying religious instruction, news and all sorts of intimations and notices to our widely-scattered congregations. There seems to be an increasing demand here for books dealing with more branches of Western knowledge and even for works of a distinctively Christian character. The native manager of this printing and book-selling department is faithful, industrious and most obliging. He has a young man to assist him, and another is to be added soon.

The spiritual side of work in the Tai-nan-fu hospital has already been incidentally alluded to, but much more could be said to show how helpful to the Church it is fitted to be. The in-patients sometimes number over a hundred, while on dispensing days for out-patients, large attentive audiences can always be reckoned upon. One serious drawback is the ruinous and altogether inadequate nature of the present hospital buildings ; but after years of opposition from the Chinese, a suitable site has been secured, with funds for building collected by students of the English Presbyterian College and others, and all we are waiting for now is the necessary word of sanction from our London Committee to begin operations. It goes for the saying that we anticipate greatly extended usefulness for this department when the new hospital has been erected.

Another branch of work about which a great deal could be written is that carried on by our devoted colleagues of the Women's



Missionary Association. The lady missionaries have had a good year among the pupils of their boarding-school in Tai-nan-fu, and the bright, intelligent girls who return to their homes after being trained prove helpful in diffusing a Christian influence. A number of them have become wives of preachers, and this position also gives them unlimited opportunities of usefulness. In their country work it is usual for the ladies to remain long enough at one centre to form reading-classes for women and girls, so that those who were found to be quite illiterate are left able to read the Word of God for themselves. Arrangements are now being made to open a home for the training of Bible-women; the large village population of Formosa presenting a good field for the work of such women. It is most satisfactory thus to see liberal provision being made for the female portion of our people, because no Church can prosper whose wives and daughters are ignorant, superstitious and treated as belonging to an inferior race.

In conclusion, a few words may be added on changes which have taken place since Formosa came under control of the Japanese. Those beneficial changes have been neither few in number nor easy of accomplishment, considering the obstacles which had to be overcome on taking possession of the island. There was a large population of strange speech, who increased the difficulty of the position by setting up a mushroom republic, and inciting each other to withstand the victorious march of those who were then within striking distance of Peking. The plain truth upon this subject is, that any brief perusal of Consular Reports and the *Peking Gazette* since 1864, places it beyond doubt that, owing to a turbulent spirit and the prevalence of bad opium-smoking habits—now being vigorously curbed by the authorities—Formosa has all along been a difficult island to govern.

As one, therefore, who wishes to see it prospering in every good sense of the word, and in view of what the Japanese have done for its welfare within the past eighteen months, I cannot here withhold an expression of gratitude for their arrival. The officials with whom we are privileged to come in contact, are courteous and always ready to make every reasonable concession; while it is simply marvellous what they have been able to accomplish in the way of surveying, census-taking and road-making; in setting up civil, police and military establishments; in opening postal and telegraph offices and in the appointment of a regular service of steamers round the island and to the Pescadores. Their efforts in the matter of education I have already referred to.

Probably no Eastern nation has come in for a larger share of European flattery, lecturing, and mean ungenerous criticism than the Japanese; but they manage to quietly hold on their way, well knowing that they have a lofty purpose in view. May God enable them abundantly to realize it! Long live the Emperor!

*Julia Brown Mateer.*

BY MRS. ANNETTA T. MILLS.

**I**T is not often the privilege of the missionary to complete thirty-four years of active labor, and that of an exceptional kind, as did the subject of this sketch, and something more than a passing notice of her life and death seems fitting of one who wrought so well and faithfully.

It was on a quiet farm near Delaware, Ohio, U. S. A., on July 6th, 1837, that the earthly life of Julia Ann Brown began. Her father, who was first a cabinet maker and afterwards a farmer, was a man of sterling character, for many years an elder in the Presbyterian Church. We find her called upon to bear hardness early in life, when at the age of eight she was left without a mother and at fifteen was fatherless; but God was only preparing her for the work which He was preparing for her, and we are not surprised to find her, when thus thrown upon her own resources, showing that strength of character and resoluteness of purpose which characterized her whole life.

Her early education was obtained in the district school near her father's house, but after his death she took the little patrimony left to her and sought to fit herself for life's work, first as a student in the Female Seminary at Granville, Ohio, and later at the Seminary in Delaware, where she graduated. At eighteen she made a profession of religion, and it was at about the same time that she started out to make her own way in the world. She went with her brother to Fulton, Ill., where she taught one year in a graded school; but her brother's health failing, she returned to Ohio, and for four years taught in a graded school at Mt. Gilead.

It was her marriage engagement to the Rev. Calvin W. Mateer, who was stated supply at that time in Delaware, but who was looking toward the foreign field for his life's work, that first brought to her mind and heart the claims of the heathen upon her. They were married Dec. 29th, 1862, and sailed for China on a sailing vessel July 2nd, 1863, making the passage round the Cape of Good Hope in 167 days. The voyage was not only tedious, but the fare was very poor and the treatment received at the hands of the captain execrable; in consequence, Mrs. Mateer's health suffered a permanent injury. On the way from Shanghai to Chefoo the little steamer bearing herself and husband, and Dr. and Mrs. Corbett, was cast ashore in the night in the midst of a snow storm, and it was after no small hardship that they reached the port in safety, going on from there to Têugchow, where they arrived Jan. 15th, 1864. It

was perhaps a fitting prelude to her life in China, for personal ease and comfort were not the things she sought.

Mrs. Mateer's death, which occurred Feb. 18th, 1898—just sixteen years after her sister's, Mrs. W. B. Capp—was brought on by nervous prostration, the result of various causes, some of them, as we have intimated, reaching back to her first trip to China, during which she suffered physical injury ; but there was a mental cause more potent than the physical, viz., the strain put upon her mind and heart by the constant stream of troubles and worries that the Chinese poured into her ears. Not only the hundred young men in the college, but all the women and most of the men in the native Church came to her with their plans and troubles of every kind for advice and sympathy and help, which she always gave without stint, for she had given herself heart, mind and body to the work before her. Her mind, as well as her sympathies, was in this way kept all the time under a sort of tension that wore out her nervous force, and the long weeks of restless weariness seemed like a vicarious penalty suffered on the behalf of those for whom she had planned and wrought and prayed. For fourteen long weeks she lay "weary unto death," but uttering no murmur ; and true to the grand principle that had controlled all her life, her first thought was not for herself, but for those who cared for her. Her soft, sweetly spoken, "Thank you !" for the slightest service rendered will remain in the hearts of those who were privileged to be with her, like a rare fragrance. Equally touching and tender were her words of exhortation to every Chinese friend that came to her bed-side ; even when her mind was wandering, she would bring it back with a mighty effort and give just the right word to the right one, and usually the burden of her message was the sinfulness of sin and Christ's pardoning love.

Of her work much might be said, for it was as varied as were her gifts of heart and mind. During her missionary life of thirty-four years she visited the home land but twice, and it was before the end of her first year in China that she took an active part in opening the little school that ultimately grew into the Têngchow College, and to this school she gave the best energies of her life, and to her is due in no small degree its continued success, especially its high religious standard. She was an accomplished teacher, particularly of young boys. Religious books, such as "Pilgrim's Progress" and the Old and New Testament histories, she taught with admirable skill, making them tell on the religious character of her pupils ; besides these subjects she also taught geography, history, arithmetic, music, etc. She did far more than teach ; during the earlier years of the school she did fully two-thirds of the work involved, giving her time day and night to every detail. She kept the accounts, looked after

food and clothing and a hundred nameless things. To the end she was the confidant and adviser of all in their troubles, trials, and plans, in their marriage alliances and in their spiritual exercises. The thoughtful care she gave to her pupils endeared her to the hearts of all who were in the College. She studied medicine on her own account and had no mean skill as a physician. All the sick in the native Church and in her own neighborhood, Christian and heathen, came to her, and she never refused a call. There is no graduate of the Têngchow College, who does not have a place for her in his heart close beside that of his own mother. During her illness there was probably not one of these young men, scattered as they are all over Northern China, who did not pray earnestly for her, many of them in public as well as in private, and many have written her the most anxious and affectionate letters. On her sixtieth birthday last July, the students of the College and graduates presented her, with their most imposing ceremony, a decorated gown, and placed a large title, or sign, in gilt letters, over the front door of the house, bearing this inscription: "*The aged mother who has nurtured noble men.*" It was the proudest day of her life when these young men presented her with this most fitting token of their reverence and esteem.

Besides her work in the College, she itinerated extensively and persistently. She accompanied her husband on most of his itinerating tours and also took many trips alone or in company with other ladies of the station, going to distances ranging from fifty to two hundred miles and extending in time from two weeks to three months. She travelled a great deal on donkeys on a Chinese pack saddle. She took at least one tour each year until the last year, and frequently two or more. She visited in this way the homes of all the native Christians connected with the Têngchow station, and many connected with Chefoo, exhorting, teaching and praying with the women and children. She made a special point of visiting the homes of her pupils, large and small, and no pupil, even from a heathen home, ever failed to make a warm welcome for her from his father and mother.

During the famine of 1888 she went with Dr. Mateer to the famine district and took an active part in the distribution of relief; especially did she tell the Gospel story to the crowds of women who daily thronged the place where she stayed. Dr. Mateer being compelled to leave some five or six weeks before the close, she took the whole burden upon herself and supervised the distribution of aid to an enrollment of over fifty thousand and settled up the accounts. When about to leave, the leading men of the villages assisted, combined and presented her with a *wan min san*, a large silken canopy, or umbrella, with flowing curtains inscribed with a suitable

motto and the names of the two hundred and twenty villages aided. Such a testimonial is sometimes given to popular and meritorious officers when leaving their posts. They provided for Mrs. Mateer an official chair with outriders and bands of music, and forming a procession escorted her in official state through the principal streets of the Hsien city in the midst of the famine district, and took formal leave of her a mile beyond the city. It was simply a recognition of her worth which the Chinese of all classes were quick to see and appreciate.

Mrs. Mateer spoke Mandarin with admirable skill, commanding a wide vocabulary, especially on religious themes. She also read Mandarin books with equal readiness. She wrote numerous articles for the periodical press, both in China and at home. She prepared and had printed the first hymn and tune book in Mandarin. She was her husband's most trusted and faithful critic in all of his literary work. The "Mandarin Lessons," especially, owe much of their literary form to her excellent taste.

Varied and versatile as were her gifts, yet modesty was a predominant trait of her character and prevailed in her spiritual life. We, who knew her best, who had watched her daily life, and had heard her speak earnest words of life and death and the world to come, know how deep her feelings flowed, and now that she is gone we only wish she had given utterance to them oftener.

The prospect of death overwhelmed her for a time with a sense of her own unworthiness, but the Saviour soon comforted her and faith triumphed in a quiet confidence that knew no fear. During all those weary weeks of waiting and longing for rest, she yet prayed for grace to bear all the Lord should appoint. Many prayers were offered for her, both in public and private, but her greatest desire was that they might be answered in blessings on the heads of those who offered them.

Her judgment was as sound as her sympathies were broad. A native pastor, speaking with trembling emphasis, said: "We have lost the support on which we leaned." Mr. Hayes, in his address at her funeral, remarked that when the native pastors, helpers or teachers came to Têngchow to report their work they did not go first to Dr. Mills, nor to Dr. Mateer, nor to himself, but you would find them sitting in Mrs. Mateer's room giving her a detailed account of every discouragement and every success. She had a remarkable memory for names and places and dates. No one in the station knew as she did everything about every person and every family connected with the native Church. To the younger members of the station she was as a tender mother or a loving sister, ever ready to advise, happiest when she thought she was helpful

to us, and keenly appreciative of all we accomplished. Her place in our little circle, in the Church, and in the College, will be hard to fill, yet she *lives*. She lives in the lives of those young men whose wavering faith she has strengthened. She lives in the earnest words which she has spoken by the wayside, in the village and in the home. She lives in that subtle influence of a noble life nobly lived that widens and broadens as the years roll on until it knows no bounds.

Her funeral was the most impressive ever given to a foreigner in Têngchow. With tender, loving hands the Chinese made and trimmed the coffin themselves, and then her body was borne reverently to the Church, where a service in Chinese was held with a crowded house, and from there to its last resting place outside the city wall, *not* by hired coolies, but by the native Christians. Her face wore that wonderful smile of triumph which we have often seen in life when she had conquered something hard. The beautiful silken gown presented by the students, was, at the earnest request of the Chinese, thrown as a pall over the coffin, and the scrolls, banners, silken canopy, etc., were carried at the head of the procession, first to the Church and then to the cemetery.

Truly "many daughters have done virtuously, but thou excellest them all." She lived "not to be ministered unto, but to minister," and was pre-eminently "a servant of Jesus Christ," for, "if ye did it unto one of the least of these my brethren, ye did it unto me."

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### *Third Annual Mid-Shansi Native Conference at Tai-yuan Fu.*

**B**OTH natives and foreigners regard the Conference of this year as the best which has been held, and feel that it gives increasing promise of usefulness to the Churches represented. The crowded gatherings were an inspiration to all new workers, while those who have laboured in this field for years, cannot but "thank God and take courage."

The Conference, which was thoroughly representative, extended over five days—from February 12th to 16th. Amongst those present were Revs. C. H. S. Green and M. Griffiths from the adjoining province of Chihli, who received a hearty welcome. We had hoped to have seen a larger contingent of missionaries and natives from the C. I. M. stations in Shan-si. The Shan-si missionaries at the Conference included seven members of the A. B. C. F. M., two of



the British and Foreign Bible Society, three of the Baptist Missionary Society, one of the Baptist Zenana Mission, one of the C. I. M., twelve of the Shou-yang Mission and one unattached to any Society.

The Conference appropriately began on the Saturday evening with a prayer meeting led by Dr. Edwards (S. Y.). After alluding to the motto of the Conference of last year—"To know Jesus better"—and asserting that the object of the present gatherings was the same, he struck what proved to be the key-note of all the meetings which followed, viz., "Ye shall be witnesses for Me" (Acts 18). The doctor laid special emphasis on the words "for Me," and the insufficiency of all other motives in witnessing; the truth that knowledge of Christ is to be coveted but coveted as a means to the end of witness-bearing; that it is precisely the men who have seen and heard and *must* speak who will be the best witnesses; and finally spoke of the power for all such service—the power of the Holy Ghost.

The prayer meeting held at 9 a.m. each day was well attended, but some of the natives who led seemed to lose sight of the purpose of the meeting, giving, instead, full scope to their preaching powers.

On Sunday morning at 11 a.m. we gathered for worship and listened to an eloquent sermon by the Rev. W. T. Beynon (B. and F. B. S.) on Philippians iii. 10-11, in which, after explaining how it is possible to know the unseen Christ, he successively dwelt upon the longings which the Apostle expressed—to know Him, to have His resurrection power, to participate in the suffering, to be made conformable to His death, and to obtain the resurrection of the dead. The chapel was crowded to its utmost capacity, and in consequence of the numbers unable to obtain admission, two overflow meetings of women, conducted by Mrs. Simpson and Mrs. Stokes (S. Y.) were held simultaneously with the above meeting.

In the afternoon at 3 p.m. Liu Fêng-ch'ih, a deacon at Tai-ku (A. B. C. F. M.), preached. His subject was, "the Kingdom of God is at hand" (Mark i. 14), and the main thought running through his discourse was, that the doctrine of Christ has a magnetic power which can produce in us fruits of repentance and holiness which the doctrines of Confucius and others cannot do; the difference being that Christ lives. There is no form of sin from which the power of Christ cannot redeem men; the living Christ decides the old conflict between the dictates of conscience and men's powerlessness to obey, and it is He who empowers men to give witness to His name.

At the evening service the preacher was Chao Hsia-yun, evangelist at Han-chou (B. M. S.), who took for his text, "I will make you fishers of men" (Mark i. 17). The two points of his discourse were: (1) The duty of every Christian to become a fisher of men, and (2) The different methods used by fishers of men. These two points he

pressed earnestly upon his hearers. Under the second head he pointed out how necessary it is to adapt one's self to the hearer and to use wisdom in seeking to win others for the Lord. His words carried great weight, as he himself has been a very successful "fisher of men."

Monday was a full day, yet notwithstanding the three meetings of fully two hours each, which followed the morning prayer meeting, the interest was so well sustained that, if anything, the evening meeting called forth the best speeches from the natives. The Rev. C. W. Price (A. B. C. F. M.) took the chair at 11 a.m., the subject for discussion being, The Preacher and his Message, which was dealt with as follows: (a) The Preacher to be acceptable must himself be a true and sincere believer, (b) The Message: (1) The Gospel should be his one and only theme, (2) The treatment should be adapted to the condition and experience of the hearer. Han Mêng-pao, of Chiao-ch'êng (B. M. S.), opened the discussion, and to a large extent dwelt upon the false motives of preaching the Gospel, whether for the sake of money or from pride of intellect; and the faulty modes of presenting the Gospel, such as the beclouding of it by fruitless comparisons from the classics. We are, he declared, not to preach ourselves but Christ and Him crucified. In the discussion which followed eleven natives took part. The striking things were an address by Li Pai, a shepherd of Shou-yang, who quoted a saying of Mencius, "He who holds not the office, does not get anxious about the affairs pertaining to that office," which he turned with good effect to show that if we are not one with Christ, we naturally make no concern about preaching Him, and to press home the need of our being ourselves truly and sincerely the people of Christ before we can work for Him. Liu Fêng-ch'ih (A. B. C. F. M.) dwelt on the conceit with which some preachers paraded their own wisdom as though they had received 5000 talents, and suggested that at the day of judgment they might find that they had mistaken 5 for 5000 and had been woefully wrong in placing gifts above love which was in all things pre-eminent. He instanced the case of Mo Ch'êng, who offered to die in the stead of his master, Mo Huai-ku, and when about to give this proof of his affection, exhorted his lord never again to drink wine, for, said he, "You will not get another Mo Ch'êng to die for you." "So," continued the speaker, "if we sin against Christ, we shall not get another Jesus to die for us." This incident was beautifully turned by the next speaker, Lin Chên, of Tai-ku, to show that we are under greater obligation to avoid sin, seeing that it is not a slave who has laid down his life for a master, but our Master, the Lord Jesus Christ, for servants.

The Conference re-assembled at 3 p.m., to consider the "Duty of the Church and its relation to the world." The chair was taken by the Rev. D. M. Clapp (A. B. C. F. M.), and the discussion was open-

ed by Dr. Atwood (A. B. C. F. M.). The subject was divided as follows : (a) Every believer is personally responsible for the propagation of the truth, (b) The difficulties encountered in preaching ought to be cheerfully borne, and (c) The ministry of the Gospel should be supported by those who partake of its benefits. Dr. Atwood spoke of the greatness of God's love which yearned over men, and had from the days of Noah made use of believers to be preachers of righteousness and of glad tidings to those "who are without." Basing his remarks on John xv., he pressed home the significance of Christ's words concerning fruit-bearing. The subject for discussion seemed to be carefully avoided by nearly all of the nine speakers who followed only one, Chao Hsia-yun, laid stress on the matter of self-support. At 7 p.m. the Rev. J. B. Thompson (A. B. C. F. M.) presided. The allied subjects of Parental responsibility and Filial piety, as taught in the Scriptures, had been chosen for discussion, and these were opened respectively by the Revs. C. H. S. Green (C. I. M.) and G. W. Stokes (S. Y.). Speaking on parental responsibility Mr. Green contrasted Abraham, who knew how to train his children aright, and Eli, who exercised no parental restraint over his sons. Alluding to the many exhortations in the epistles relative to the training of children, he specially spoke of provoking children to anger, saying that correction is necessary, but punishment given when undeserved, or in the heat of temper, served only to beget bitterness in the child ; and that parents should only give punishment when deserved and that only when they themselves were cool. He mentioned Naomi and Ruth as an ideal mother-in-law and daughter-in-law. The Bible teaches parental responsibility as the Chinese classics do not, for the latter do not recognise the duties of parents to children, but only those of children to parents, who are accredited with the power of life and death of their children. Rev. G. W. Stokes denied the statement that Christianity strikes at the root of filial piety, rather, said he, does it enhance it, since the command to children to obey their parents is the first commandment with promise. The eleven speakers who followed showed that they were more in touch with this subject than with those of the morning and afternoon. Chao Hsia-yun laid to the charge of parents the results of the evil custom of teaching their children to curse and of miscalling lying, wisdom, and stealing, ability ; and spoke of infanticide as a crime of the most hideous character in the sight of God. Yen Li-p'an (S. Y.) spoke of the importance and duty of training girls, and denounced foot-binding. Li Pa. (S. Y.) quoted Confucius, "If filial piety be a mere matter of supporting parents, then there is no difference from dogs and horses which manage to get support." Reverence alone is the difference between man and the brute beast. Humanity shows the need of reverence for parents, and the Bible

must answer so true an instinct and does, and gives the law with the highest sanction for filial piety known to man. We best show filial piety when we most truly obey God. A woman who was present at the meeting, and had been wont to beat her daughter-in-law, was so struck with the principle which ought to govern punishment, that she stated her resolve to amend her ways.

The morning of Tuesday was given up to a meeting for the deepening of spiritual life. The Rev. W. S. Johnston (S. Y.) led, and gave a very full and living message, the usefulness of which has already been ascertained. Basing his remarks upon the prophet's vision of the valley of dry bones, his chief points were : the source of spiritual life, the manner in which it is obtained, and the way in which it must be nourished. Speaking of the hope which we should cherish in the message, he gave a story about Martin Luther. Once when the great reformer was despondent, his wife donned mourning and came in to his room. Upon asking with great surprise why she was so attired, she replied, "God is dead."

No one was sorry for the break caused by the meetings of the afternoon and evening. Separate meetings for men and women were held at 3 p.m., when, after short devotional exercises, the gatherings broke up for social intercourse. Later in the day a photograph of the natives attending the Conference was taken by a native Christian, who is a photographer, and who intends to present a copy of the group to each central station of the Missions represented.

The evening was devoted to a magic lantern exhibition, the Rev. G. B. Farthing (B. M. S.) explaining the pictures, which were shown by Dr. Arnold Lovitt (S. Y.). A miscellaneous selection of slides was shown—illustrations of the Pilgrim's Progress forming the chief part.

Two meetings were held on Wednesday at 11 a.m. The one for women was addressed by eleven speakers, of whom three were Chinese.

The Rev. M. Griffiths (C. I. M.) presided at the meeting for men, and the speakers were the Revs. D. M. Clapp (A. B. C. F. M.) and G. B. Farthing (B. M. S.), who brought the subject of "The Interrelation of the Old and New Testaments," before the meeting. It was shown how the Bible may be made useful in our teaching and preaching, seeing that the Old lights up and illustrates the New. Mr. Farthing used a diagram to illustrate his address. The appreciation with which many looked upon this diagram was evidenced by the copies made from it after the service. It showed that the promise was made to the race and was wide as the race. But as the race grew, God took care that the line in which the promise should eventually be fulfilled, should be narrowed and kept apart so as to receive its fulfilment. So that there could be no mistake as to the ex-

pectancy being kept alive, and no difficulty, when the fulfilment came, of its being recognised. But, when Christ came he committed to the men who had watched with Him in His temptations the Gospel of the Kingdom to be preached first of all to the Jews and then to the world. The line narrowed for clearness; it broadened upon completion and was throughout progressive. The promise was first. The law came to make the promise more apparent. The prophets came to keep alive the meaning of the law. Christ came to fulfil the prophets, to complete the law and bestow the blessings of the promise.

In the afternoon the Revs. W. T. Beynon (B. and F. B. S.) and J. Simpson (S. Y.) devoted themselves to give instruction to evangelists and Christian workers. Mr. Beynon's address followed well on the morning's subject. He spoke of the Gospel in the Old Testament, the foreshadowing of things to come as shown by the office and work of the high priest and by the year of jubilee, dwelling on these and other suggestive themes for illustrating the central truths of the Gospel. In speaking of the Gospel as one of power and gladness, Mr. Simpson affirmed that the audience he was addressing afforded convincing proof of this.

A communion service, held at 7 p. m., brought the Conference to a solemn and fitting end. The Rev. G. W. Stokes gave an address based on I. Corinthians xi. 23. At the close of the service Dr. Edwards, in an inimitable address, touched upon some of the main truths which had been brought out in the course of the different meetings and besought all those present to ponder during the coming year the truth which they had heard, so that assimilation of it might cause it to be seen in living action.

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### *The Life of the Missionary as related to his Work and to other Lives.\**

BY MISS LAURA HAYGOOD.

**I**T was more than ten years ago, when still a junior missionary, that, shut in for weeks to the quiet of a sick room, I began to worry over the loss of time from study and work. God sent me this message through one of His servants: "He cares a great deal more for what you are than what you do." Through the busy years that have followed, again and again the message has come back to me, and always as from Him. Now it has been with sharp reproof when devotion to work was intruding upon devotion to Him, then with kindly warning when I was coming under bondage to

\* Read at the April meeting of the Shanghai Missionary Association and published by request.

programs and plans of work, and again with the tenderness with which a mother comforts when physical weakness left in life only a place for *being*. More and more as its precious meaning has been unfolded to me, have I come to feel this the greatest of His lessons to us in His life as a man among men. What *He was*—Brother of man, Son of man, wise and tender, strong and gentle, just and compassionate—make Him our great exemplar. Looking at Him, more and more have I come to know that the one thing He asks of us, "His witnesses," is *to be for Him*, to show forth His mind in our intercourse one with another and with all the world of men about us, every day and everywhere. We cannot for one moment think of Him as being off duty, nor any more is it possible to us.

Whatever our wish about it we must know that we *are* "epistles, known and read of all men." The men and women about us who do not know Him, are judging Him every day by our reflection of His image. Many of them will never have even a glint of "the light of the knowledge of His glory" unless they find it in our faces. The longer we think about it the surer we will be that the message of our lives is of far greater import than the message of our lips or pens. Our very moods and tempers are counting every day, either for or against our King. Long before our tongues are loosened, the servants of our household, our personal teachers, the shop-keepers with whom we have had dealings, have measured us, heathen though they be, not by their own practices, not even by their own standards, but by the *Gospel* standards which are coming to be so well known among them. Their intuitions, their character readings, are a strange blending of the gifts of children and of worldly-wise old men. I have sometimes felt that they know us better than we know ourselves. I fear that many of us would be sadder and wiser if we were to overhear the gossip of our servants about us. Alas! our heathen neighbors are hearing it every day. If our cook has found us petulant and unduly exacting in our account taking; if our table-boy has heard hard criticisms—only partially understood they may have been, but interpreted by expression and tone—of our fellow-workers, whether foreign missionary or native preacher; if our ahma has found us out of sympathy with her cares and inconsiderate in our demands; if our tailor has been made to feel that a misfit in our new dress aroused deeper emotions than the loss of a soul, it is with faint sympathy that they listen to our prayers, and with scarcely veiled contempt that they hear us talk of justice and mercy and love and universal brotherhood.

If we are given to analyzing results, looking for reasons, getting down to the heart of things, many of us have had occasion to feel during our years in China that the hindrances that have so tried



us, the difficulties that have so perplexed, the failures that have so discouraged us, have more often had their hidden springs in something that we have been or failed to be, than in what we have done or failed to do.

Phillips Brooks has well said: "It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men. The things that men do get their chief value, after all, from the way in which they are able to show the existence of character that can comfort and help mankind. It is not the most active people to whom we owe the most . . . . . It is to the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage."

Is there not reassurance and comfort in this for those of us who are heart-sore because we have so failed in doing the great things we had hoped and planned for Christ and China? Our speech may be broken, our strength little, our resources small, but not one of us is so weak, or so hedged about with difficulties, that we cannot every day and every hour *be something* for this people around us that will make glad the heart of our Lord and hasten the coming of His Kingdom.

The late Dr. Edward Lawrence, of Baltimore, whose visit to the East ten or twelve years ago some of you may remember, one of the wisest and kindest of visiting brethren, after living for many months with missionaries in the close relationship of a loving and sympathetic brother, wrote: "There are perils and temptations to be specially guarded against. Danger of growing wonted and indifferent to the evils of heathenism, even demoralized by them; danger of eccentricity and narrowness and morbidism; danger of falling out with the brethren or with the committee at home; danger of lording it over the natives, or of being deceived and misled by them. There are temptations to despondency in the gigantic task, or to compromise for the sake of conquest. There are temptations to a secular life and spirit, or to some diversion from the real aim of missions; temptations to shrink into an ambassador, or doctor, or teacher, or writer, or scientist, or builder, instead of being *in all things the missionary*."

Of one other temptation Dr. Lawrence chose to speak, in the wise and tender words of the Church Missionary Society, which says to its representatives: "The Committee are convinced that, on the whole, the greatest danger to which a missionary is exposed, especially during the first year of his course, is the danger of missionary ardor abating, of some subtle form of self-indulgence or worldliness, and of a lowering of that constraining love which gives

to self-denial its true character, making it not a painful self-torture, but a joyous self-forgetfulness."

I am very sure that every missionary a year in the field, has met in one form or another these temptations, and with them yet another, more subtle, more inimical to peace of mind, yet assuming the guise of an angel of righteousness, the temptation to question the motives, to criticise the actions, to judge the lives of our fellow-missionaries, if perchance their way is not our way. How have we met these temptations? Are we conquerors through Christ, or have they conquered? Have our victories made us stronger to help some younger brother or sister? Have our defeats made us more careful to remove the stones over which we have stumbled, from the path by which another must come? Are we more tender, more patient, more sympathetic towards all who are meeting the same perils?

So much of our lives go into our homes that we cannot consider one without the other. Our missionary homes surely ought to be the ideal homes of China—the brightest, happiest, best in all the land. The house where we dwell should be missionary to its very heart. It may be as beautiful and as comfortable as it is right for us to make it, if only we take care that there be nothing there that ought to make one of the least even of our brothers and sisters in the home lands to offend, if by chance our guest of a day, with no room there too good or too beautiful to be used, when there is occasion, as a gathering place for our Chinese brothers and sisters. A place where all that is purest and truest and best in social life finds day after day its fittest and highest exemplification. A place where, without changes, without wishing anything away, it would be all joy to welcome our Lord as a guest to-day, if He should come to us in the guise of the lowly Nazarene; a place which He would find as sweet and restful as in other days the home in Bethany. Above all, let us make it truly His dwelling-place, where any who need Him may be sure at all times of finding Him in us.

May I quote again from Dr. Lawrence? He has said more wisely than I can do some things about this home. "It is on this home," he says, "that everything else is founded—the school, the Church, the college, the kingdom itself. . . . Christianity has its sweetest fruits and its most gracious work in the home; and from the home must radiate its most powerful influence. . . . It must serve as an object lesson of all the choicest fruits and privileges of Christianity. There must be a distinct acceptance of its office by its members."

"The natives must be brought in contact with this domestic sphere. The walls of the home should be at least translucent that its light may continually shine through to them. Its doors should be often

open to them, its table spread for them. A distinct social as well as Christian fellowship should be cultivated. It is a peculiar, delicate and difficult work. Those who succeed in other spheres may fail entirely here. The social and official relations of the missionaries to one another, and their social and personal relations to the natives are really the most embarrassing part of a missionary's life. The problem is how to stamp the impress of their own Christian domestic life on the homes about them in such a way that, while neither loses its distinctive national type, the oriental home shall be Christianized by the example of the occidental home."

Again, recognising very fully the difficulties we know so well, he says: "In the social intercourse between a superior and an inferior race, facts of difference cannot be ignored. How preserve dignity without assumption? How avoid familiarity without stiffness and offence? How Christianize without Europeanizing the Chinese home? How prevent the outward imitation of habits and surroundings injurious to the native simplicity and economy of life while persuading to the adoption of Christian relations and sentiments, and of such habits as will be most conducive to these? How, finally, keep an open door for the natives and allow them to receive the example and influence of the missionary home life by sharing it, and at the same time preserve that sacred seclusion which makes a home a home, a harbor of refuge for the harassed laborer? It is right here that the most delicate test of the true missionary is found. The official work, whether teaching, preaching, healing, or translating can be done from the simple sense of duty. But to overcome the instinctive shrinking from people of another race, to welcome within the domestic enclosure all sorts of people, to render one's self liable to every form of interruption and intrusion, and to have one's time frittered away by talk with individuals when he would be reaching the masses or training the leaders—this personal work in the home can be made possible and delightful only by enthusiasm for Christ's work of saving men, joined to a personal attachment for the people whose life one has come to share."

Well may we ask who is equal to these things? How is it possible for us with all our limitations to measure up to the responsibility that rests upon us as ambassadors from our King?

During the past week I have been looking into our "Book of Instructions" to see what I might find there bearing directly upon this question. May I not ask you to listen for a while to the greatest of Christian missionaries, and may we not each receive his words as a personal message, not from him, but, through him, from our King Himself? Let us hear him as he speaks to us, "called to be Jesus Christ's" and "unto obedience of faith among all the nations

for His name's sake," saying: "Whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jew or Greek, or to the Church of God." "In love of the brethren be tenderly affectioned one to another, in honor preferring one another, in diligence not slothful; fervent in spirit, serving the Lord . . . . Rejoice with them that do rejoice, weep with them that weep. Be of the same mind one toward another. Set not your mind on high things . . . . Be not wise in your own conceits . . . . Take thought for things honorable in the sight of all men." "Let us not judge one another any more, but judge ye this rather that no man put a stumbling-block in his brother's way, or an occasion of falling." Hear his brave testimony as he says: "Our glorying is this, the testimony of our conscience, that in holiness and in sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world." Hear him again, as he beseeches us "by the meekness and gentleness of Christ," that we should "bear one another's burdens," "walking worthily of the calling wherewith we were called, with all lowliness and meekness, with long-suffering, forbearing one another in love," "kind one to another, tender-hearted," that "Christ may be magnified in our bodies, whether by life or by death," "doing nothing through faction or vain glory, but in lowliness of mind each counting other better than himself," "blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation among whom ye are seen as lights in the world, holding forth the word of life;" remembering all the while that "our citizenship is in Heaven," "walking worthily of the Lord unto all pleasing, bearing fruit in every good work, strengthened with all power according to the might of His glory, into all patience and long-suffering with joy;" showing forth every day, "as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another," "imitators of our Lord," "gentle as when a nurse cherisheth her own children," "admonishing the disorderly, encouraging the faint-hearted, supporting the weak," "ensamples to all in manner of life, in love, in faith, in purity," "following after righteousness, godliness, faith, love, patience, meekness." He would have us always remember that "the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness instructing them that oppose themselves," "not self-willed," "not soon angry," "sound in faith, in love, in patience," "in all things shewing thyself an ensample of good work," "gentle, shewing all meekness toward all men," "not puffed up, not provoked," bearing, believing, hoping, enduring all things.

But a greater than Paul hath spoken directly to us. Let us hear Him. "Ye are the light of the world." "So let your light

shine before men that they may see your good works and glorify your Father which is in Heaven." "Ye shall be perfect even as your Father is perfect." "Judge not that ye be not judged." "Freely ye received, freely give." "A disciple is not above his master, nor a servant above his lord." "Whosoever would be great among you shall be your minister, and whosoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto, but to minister." "If any man would come after Me, let him deny himself and take up his cross and follow Me." "Learn of Me, for I am meek and lowly in heart." "He that doth not take his cross and follow after Me is not worthy of me." "A new commandment give I unto you, that ye love one another; even as I have loved you that ye love one another," "for I have given you an example that ye should do as I have done to you." "Even as the Father hath loved me, I also have loved you." "Love one another even as I have loved you."

Will not obedience to this command bring the happiest solution to this problem of living? Just in proportion as we have learned to love one another and the people about us, as Christ loves us and them, has His Kingdom really come in our own lives, and just in this proportion are we ready to represent it to the world that lieth about us in darkness.

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## Educational Department.

REV. JOHN C. FERGUSON, *Editor*.

Published in the interests of the "Educational Association of China."

### *China's Canon of Philosophy.*

BY DR. W. A. P. MARTIN,

President Emeritus of the Imperial Tungwen College, Peking.

**T**HE brain of a nation has two lobes—one cultivated, the other uncultivated. You can no more understand the mind of a people by studying one side of it than you can know the form of a mountain by viewing it on one side.

If you must gather up the folklore and popular superstitions in order to get at the mental condition of a country's shaded hemisphere, you must go into its philosophy to learn the state of the illuminated portion. What makes it important to begin with philosophy is the fact that its rays penetrate far into the eclipsed area, and effect, if they do not control, the thinking of the whole mass.

In most countries, to proceed in this way, would not be an easy task, the alcoves of immense libraries being crowded with the works of philosophers who advocate opposing systems. But in China the problem is simplified by the fact that government has twice gone into those alcoves and made a selection for us. Under the present dynasty it has published a choice compendium of the most esteemed authors, stamped it with the imperial seal and sent it forth to be the standard of thinking just as it sends out its code of laws to be the rule of action.

The 'little national window' which affords such an easy glimpse into the camera obscura of the Chinese mind, is called the *Sing-li Tsing-i*, issued in the closing years of K'anghi. It stands not merely for an expression of the opinions of that illustrious monarch, but it acquires additional interest from the probability that it was compiled and published as an antidote to the teachings of Christian missionaries, against which he had already begun to inaugurate repressive measures. Owing largely to dissensions in the Christian camp, but especially to the discovery that the Pope of Rome must be to the Chinese Church an authority above the Emperor, he withdrew the sunshine of his favor and prepared the way for the persecutions that burst forth in the next reign.

His mental attitude at this epoch is not obscurely mirrored in the sixteen maxims which he laid down for the conduct of his people. They were subsequently expounded into the Sacred Edict, the 7th of which denounces Christianity as well as Buddhism and Taoism in moderate but decided terms. The text on which Yung-cheng bases his sermonette is the precept of his father—*Suppress heresy in order to promote true doctrine.*

This compendium of philosophy embodies the true doctrine, which was thus to be exalted at the expense of all other systems. The principal source from which it is drawn is the Grand Cyclopædia of Philosophy in 170 books, compiled by order of Yunglo, the second Emperor of the Ming family. That great work professes not to be a digest, but a collection. It gives the leading texts of all schools of thought. Taoism and Buddhism as well as Confucianism have their exponents among its many authors.

In forming this compend K'anghi's maxim was kept in view, and nothing that savored of heresy was allowed to appear. The authors summarized are no fewer than forty-five, of whom thirty-nine belong to the school of the Sungs, whose authority has been as absolute for the last eight centuries as are the thirty-nine articles in the Church of England. Among these, again, there are five who may be compared for pre-eminence to the Angelic Doctors of Europe's scholastic age. Two being brothers, their names



fall enviously enough into an alliterative line of four syllables which materially aids the memory—Chou, Chong, Ch'eng, Chu.

The last is the celebrated Chufutse, who has succeeded in stamping his individuality on the mind of China as distinctly as the sages K'ung and Mêng. No boy in China ever gets a view of those ancient worthies except through the colored glasses which he supplies. For it is Chu who gives the authoritative exposition of those sacred texts. Above all things, critic and expositor, Chuhi possessed more learning than originality. Like Scaliger he was a living thesaurus, an embodiment of the great thinkers who preceded him. The brothers Ch'eng were his immediate teachers; and Chou and Chong preceded him by about a century. Chou gave the world a diagram of creation, accompanied by a brief treatise in metrical prose, in which he shows by the formulation of a few lines how all things were evolved without the concurrence of a ruling mind. He exemplifies this teaching in a somewhat larger tract called T'ung-shu, and Chong, who next takes it up, gives it in a condensed manual for the instruction of the young, adding fresh speculations and illustrations which display more sweep of imagination and force of intellect than any of the other four.

These three tracts are reproduced in full in one Compend of Philosophy, and so thoroughly have they impressed themselves on the mind of China that every line of them, like the lines of the Lun-yü, is incorporated into the learned language of the land. This learned language is in fact a conglomerate of phrases, not unlike those huge rocks which you may have seen on the western hills, formed of pebbles imbedded in common clay. The same may be said of the compendium itself. It is not pervaded by any principle of organic unity, but presents us with the undigested fragments of ancient thinkers.

Chu, like Confucius, might have described himself as an "editor, not an author," for he never adds a doctrine, but confines himself strictly to the rôle of expositor. His expositions take up perhaps half the space in this limited synopsis. His ingenuity and originality are both exhausted in the effort to give currency to the ideas of others. In this he has succeeded to such an extent that the philosophy of the last eight centuries is what he has made it.

Having premised this much in regard to the principal authors of this text book, it is time to inquire a little more closely into the nature of its contents.

The general index shows twelve books or 卷. The first two are taken up with the treatises of Chou and Chong, above referred to. The third by a similar but more extended treatise of Shaotse, based

on the Yihking. The 4th is an exposition of the Yihking for the use of youth, by Chufutse. The 5th is a neat system of family manners, by various authors, also by Chufutse. The 6th is a treatise on music, by one Ts'ai. The 7th and 8th are on study and teaching. The 9th and 10th are on human nature and the forces of physical nature. The last two are on the art of government.

As that on domestic manners has done much to crystallize family life, so these last books have contributed not a little to fix the machinery of the state.

In the discussion on the family and the state we find lucid statement and high morality; but not, alas! those motives which spring from a live conscience in response to a living God. There is indeed the *simulacrum* of a religion; but it is only a *simulacrum*—worship of ancestors, dead or living. Powerful as a bond of social union, it is impotent to raise man above himself, because its ideal does not rise above ordinary manhood. It waits to have the Christian spirit descend into it from above to impart new life and to give it an upward tendency.

Dismissing the family and the state with these remarks, and passing over the essay on music without remark, we shall have something to say about most of the other divisions of this work.

1. As to the physical philosophy of this school. It is based entirely on the Yihking, a cabalistic book, to which it is doubtful whether any man ever found the key; and which, if the key were found, has nothing to add to the knowledge of a world five thousand years ahead of its semi-savage authors. Algebra, aided by geometry and developed into the calculus, is a potent instrument of research, but it requires known facts and ascertained relations to begin with. The Yihking begins without facts, and proceeds without reference to the laws of nature. The permutation of its symbols may indeed grind out certain results; but as it starts with sheer assumption, the result cannot possibly be of more value than the working out of a Chinese puzzle. Its students, the ablest men China has ever produced, never get out of it more than they put into it, yet they deceive themselves into the belief that they are drawing wisdom from an inexhaustible fountain; whereas they are in reality, like famished infants, tugging at an empty feeding bottle, mistaking all the while the moisture of their own lips for the fluid they seek to extract.

It is painful to think of the wasted energies of China's best minds—that Confucius pored over that working oracle which forever deceived him with its empty echoes until, as he says, he "thrice wore out its leather binding." At least a third of these volumes are devoted to its exposition by such acute men as this pleiad of

the Sung school. A blind ass trots all day in the same circle and fancies he is making progress. The cure for such a state of things is not to attack the holy oracle which our Chinese sages regard with the same reverence with which the Hebrews regarded the ark of the covenant, but to give the Chinese some idea of logic and of the laws of thought. In a word, to teach them to examine their premises before they proceed to draw their conclusions.

It is the authority of that old book which asserts that "heaven moves and that earth remains at rest" quite as much as the conservatism of the Papal Church which has kept China, even to this hour, from officially accepting the copernican astronomy.

It would be easy to cite a long array of the blunders into which these students of the Yihking fall in their physical theories. One, *e.g.*, labors to prove that the capital is exactly in the middle of heaven and earth, and another explains the ocean tides as the "palpitation of the earth's lungs;" but we have more serious questions to occupy our time.

2. Their psychology next claims our attention. The moral side of it they treat with much beauty, but of the intellectual powers they give no analysis beyond a ridiculous enumeration of the organs of senses.

With them the senses are five in number, not because our perceptions fall into that many categories, but apparently to round out a quintal system along with our five fingers and the five planets. The five organs are: eyes, ears, nose, mouth, and heart. Think of philosophers who either take no account of the sense of touch or who confuse it with those mental states which we call feeling, and which are commonly referred to the heart as the seat of emotion! With all the ancients they say, "The heart is the organ of thought;" the functions of the brain never having dawned on them.

It ought to humble the literati of China to learn that our mental analysis goes as far beyond theirs as our chemical analysis does beyond their crude enumeration of elements.

3. Their theology and cosmogony come next to be considered. These are two things not easy to separate. For theology inevitably takes its hue from the theory adopted of the origin of the world, or, *vice versa*, the opinion formed of the origin of the world is moulded by one's idea of God or gods as the case may be. In Chinese books we nowhere find a belief in a creator, or even the idea of creation as we hold it. Their ancient classics abound in conceptions of a divine providence exercised by a wise and beneficent deity. Most of these are referred to *Tien*, heaven; and vague though the term is, they imply personality, as when Confucius says 知我者天也—"Heaven knows me," and again, "If it be the

will of heaven to preserve my doctrine, what can the men of Kw'ong (his enemies) do against me?" Other passages refer providence and moral government to Shang-ti, as where Wuwong on the eve of a battle, which was to decide the fate of the empire, animates the courage of his little force of 3000 men by pointing up to heaven and saying, "You are in the presence of Shang-ti; let not your hearts waver." Not to multiply quotations, can anything be more decisive than the saying of Mencius that even a "wicked man, by humiliation of spirit and bodily oblations, may offer sacrifices to Shang-ti?"—a passage which is understood to mean that even a wicked man may turn to God and meet with acceptance.

Had the name Shang-ti continued to shine through all the downward tracts of time with that clear lustre which surrounded it in the classic ages, we should have never had any controversy as to its use for God in the Christian sense. But Taoism came in and multiplied Shang-ti into a whole class of elemental gods—*dei majores*. Then our philosophers, the authors of this collection, took a contrary course and endeavored to explain away the personal attributes of *Shang-ti*.

Confucius was practically agnostic; on the subject of God, reticent but reverential. His followers have not remained where he left them. Some have drifted away into polytheism and others have lapsed into pantheism or atheism. Chuhi betrays a strongly atheistic bias. He says that "heaven is merely a principle of order," and again, "when we speak of heaven as doing this or that, we must not imagine that there is a man up there directing the course of events."

Nor is this a mere protest against a sensuous anthropomorphism. Let it be interpreted by the utterances of his teachers. Says one of the Ch'engs in answer to a question: "If I should say there is no ruling mind in heaven, you would reproach me with being in opposition to the sacred books. If I should say there is a ruling mind, you will reproach me with opposition to my own."

To come to cosmogony. How do these wise men, who ignore God, get on with the creation of a world? They assume two principles—*li* and *ch'i*, matter and force—and make all things flow out by a process of evolution. The first things to appear are the dual forces—*yin* and *yang*—the seeds of a sexual system. This first step being attained the rest is simple. The panorama unfolds of itself. Our Chinese thinkers are not possessed of sufficient logic to perceive the difficulty of the process they attempt to sketch. Compare them with one of the most eminent of modern agnostics—Dubois Raymond, of the University of Berlin—who admits that nature, sphinx-like, has seven riddles which science is unable to solve. The

first is life, the second is mind or rather consciousness, the germ of mind. Compare their speculations with the sublime exordium of Ovid's metamorphoses.

The grandest of all the changes that rose before the vision of the Roman poet was that of Chaos transformed into a world of beauty. To him it was the work of God. *Hanc Deus et melior litem natura diremit*. As in Genesis, man is creation's crown. But whether he was "made" by *Ille opifex rerum*, or whether earth in parting company with heaven, brought with her a seed of the Divine nature, he is unable to affirm. The doubt itself is full of beauty. He only hesitates to decide whether man was *made* or *born* of the gods.

With our Chinese, man is a fortuitous compound of the five elements. Above him there exists no mind, no higher personality, though mind is found in lower degrees, in countless orders of inferior beings. One would have thought this might have suggested a similar gradation in the other direction.

4. As an offset to their want of logic and absence of poetic feeling, it is greatly to the credit of our philosophers that they were the very first to hit on the scientific conception of ether as the substance of which matter is formed and the vehicle of light and heat. This I have shown in another paper \* I shall therefore only add in this place that nothing can exceed the felicity of their conjecture as to the origin of light.

*Tai-ki-tung r-sheng-yang*, "the primal matter moved and light was born." That the motion which gave rise to it was vibratory is indicated in many places; but I do not assert that they comprehended that beautiful theory of undulations which dawned on the world with the century which is now expiring. As correlative to light they add, *Tai-ki-tsing r-sheng yin*, primal matter was still and darkness was born, which also expresses a physical fact. The subsequent generation of all things, from *yin* and *yang*, means literally that they spring from the combined influences of day and night. The employment of the two terms as symbols of sex is a later development.

Ch'engtsze said: "If matter were not first drawn together by attraction, it could not expand and send forth its energy." How near he comes to a conception of gravitation, not as weight, but as a mutual action of the particles of matter!

He came equally near to that grand generalization known as the law of the conservation of energy or the persistence of force. A body in motion is force. This produces an effect on another and so on without limit. All things in heaven and earth are effects of

\* Han-lin Papers, second series.

one force. This, says Chuhi, is a vast subject for the student yet, so far as we know, not one Chinese student ever attempted to follow it up.

The Baconian philosophy was stated by them before Bacon; and the Cartesian before Descartes. One inquired of Ch'engtse if it were not possible to acquire knowledge by a shorter method than to examine each separate object. He replied: "You must examine one thing to-day and another thing to-morrow, and when you have gone far enough, a general law will burst its shell and come forth. Confucius taught that the extension of knowledge depends on the study of things." Yet the Chinese have always preferred the shorter method; they have looked on the Book of Changes as a calculating machine by which they can grind out results, like music from a music box. Says Chong, one of the great five—"To know nature, you must first know heaven. If you have pushed your science so far as to know heaven, you are at the source of all things. Knowing their evolution, you can tell what ought to be and what ought not to be, without waiting for any one to inform you." The slow progress of the Chinese in physical science is largely due to this erroneous method.

The most striking sections of this work are those on education. However defective their practice, the theory of these Chinese is truly admirable, *e.g.*, we read here that when a student has completed the second stage, he is to be introduced to the study of nature, in which he will proceed from the known to the unknown until he arrives at the laws which control heaven and earth and all things.

I bring this review to a close by a passage from a section on moral philosophy. "When you have sufficiently advanced in knowledge of yourself, you will find it a grief. There will be, as it were, two men in your bosom. When you desire to do good, evil will come between. Again, when you wish to do wrong, a sense of shame will oppose you. Thus a battle goes on within you." How true to the picture which St. Paul gives of the inward strife arising from an awakened conscience.

In a memorandum which I drew up before writing this paper, I find these words: "Be careful to treat these philosophers with respect." To do so requires an effort, when we find in them a complete absence of any rational system in the study of nature, or in the study of the human intellect. When, however, we come to their treatment of morals and politics, we perceive so great a contrast that we are tempted to believe that each of them has indeed two men in his bosom—one a fool, the other a wise man.

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*Notes and Items.*

**R**EV. G. S. MINER, Superintendent of the "Special Gift" Mission Day-schools of the Methodist Episcopal Mission, Foochow, writes concerning his work:—

"Five years ago this February I began the "Special Gift" day-school work by supporting three schools from my own private funds.

They proved to be such a success that I told friends about them and solicited aid. They responded liberally. In 1894 I had 18 schools; in 1895, 75; in 1896, 104; in 1897, 139. Within the territory where these schools are located more than 1,000,000 people reside. Where five years ago we had eight day-schools with 158 pupils, we now have 139 with 3109 boys and 273 girls. These schools are all supported by persons who have become interested in this movement through personal solicitation by letters or newspaper articles which I have written from time to time. There is good reason to believe that even hundreds have been brought into the "fold" through the instrumentality of these schools. We now have in and about the city of Foochow, where 108 of these schools are located, fourteen preachers and 882 members and probationers, where five years ago we had three preachers and 313 members and probationers. I do not claim that the day-schools have accomplished all this by any means, but I do know they have helped to a considerable extent.

The day-school's four years course of study begins with a book which in the most simple language tells of God, the creation, our first parents, the temptation, sin and fall, all are liable to sin, the soul, animals have no soul, birth of Christ, His power to save, the way of salvation, how to believe, baptism, death, resurrection, second coming of Christ, heaven and hell. During the four years we use books which enlarge upon the above subjects, together with geography, physiology and astronomy. The Lord's Prayer, Ten Commandments, Apostles' Creed, Gospel of Matthew, the Parables of Christ and the hymn-book are particularly emphasized. Many of the day-school pupils can repeat tens of chapters of the New Testament and as many hymns from our hymnal. After completing the studies of the day-schools, pupils are received into the boarding-school, from thence to college and theological schools.

A young man, a graduate of the Anglo-Chinese College, devotes his entire time to the schools. A man with the magic lantern gives an entertainment in each school room during the year, exhibiting fifty or more Biblical and temperance views. The schools are divided among six colporteurs, who are to spend one day every month in the

vicinity of each school and report to me their condition. The preachers are instructed to visit the schools on their respective charges at least once a week and give such instruction and advice as they deem necessary. Local preachers, exhorters, colporteurs and students are sent on Sundays to hold services in the school rooms, where the pupils cannot come to the Churches. Many applications for schools were rejected last year, because of the want of means."

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In the last number of this Journal a correspondent who signed himself "Observer" criticised severely the conduct of three teachers in a certain city, who were all graduates of Christian Colleges. Without attempting either to condone or explain any of the special acts referred to, we cannot refrain from expressing regret that the writer should attempt to deduce such sweeping generalizations from so small a basis. The value of Christian schools and the thoroughness of their instruction cannot be judged from the individual acts of any one pupil; nor is it likely that a narrow carping criticism of their methods will aid them in solving their problems. Enough instances of bad conduct could be adduced against the pupils of any school to justify its closing if the general spirit and tendency of its teaching were not taken into consideration, just as the Church could furnish enough instances of back-sliding or erring members to condemn it if its general purpose and results were not understood. It is also very easy to misjudge others and to apply to them our own standards. "If he followeth not us" we are apt to conclude that he is not following the Master, but Christ Himself taught us the error of such judgment. The young men who leave Christian schools and go out to earn their own livelihood among un-Christian and often hostile surroundings are deserving of the most considerate sympathy of any Christians who may meet them, and especially of Christian workers. This class is, as a rule, independent, and resents any attempts made to patronize them. They are different from the rank and file of ordinary Chinese whom the missionary meets on the street or in the street chapel. They are stronger in opinions than in personal character as are most of the young men who leave our home schools. They need help and unconscious leading rather than control and criticism. What can be done with such young men may be seen from the results of the kindly sympathetic work of an earnest godly man and his wife in Tientsin, who have made their home such an attractive interesting place to the students of the Imperial Medical College that all but four of them have been converted and have become earnest workers. If young men do not take hold of Church work in

the places where they locate, unbiased minds will not be apt to place the whole blame upon them. Some reason may be found in the attitude of the workers in that place and in their lack of sympathy. They are known to be Christians or from Christian schools when they are hired, and this is their chief recommendation. It is to be expected that they will be in hearty sympathy with Christian work in the places to which they go if they are received in a brotherly kind way. They can and ought to be kept in closest relation to the Church and Christian work.

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The following extract from an address given by the Rt. Rev. Bishop Graves at the last closing exercises of St. John's College, is worthy of being read by all engaged in Christian educational work:—

"The reason that I commend to you the character of the Christian gentleman, is because it lies at the root of all the success of foreign nations, and is the thing above all else that your country needs. She has a history, a grand territory, learning, intellectual power and money; but she has not men that she can trust, she has not at the present time a sufficient fund of character. She needs men who are not afraid to labor and men who are not afraid to die. Mere book-learning will never save China; it is a task that demands toil and blood. In this great crisis of your country's history look at the young men of China and see what they are doing; are they girding themselves for the fight and setting themselves to save their fatherland? No, they are either making money, or spending it in foolish amusements, or dreaming over a golden age that is forever past. Where are the men who ought to look the future in the face and be ready to sacrifice everything in playing a noble and manly part in the great drama that is already opening?"

It is in the hope of forming men who will do something to save their country that this St. John's College exists. We do not open our doors to you in order to fill your memories with facts and dates. We do not care to teach you in order that you may be a little more clever than your neighbors, so that you can get the advantage of them in business. This Christian college exists to make men of you. That is our ambition, and that is the reason that your teachers take the pains with you that they do. It does not matter very much to them that you should turn out wealthy men, but it is their hope and the object of their effort that you should become brave and honorable and courteous men, men who are ashamed to lie and who cannot be bought for money. What your teachers see in you is the capacity for greatness, and they hope that some among you will be

roused to do great and noble things for your country. You have in her past history the examples of many brave and noble men, and I do not bid you to forget them; but while you remember them I bid you look not so much to the past as to the future, and ever to have before your eyes that ideal of a noble and splendid character, that pattern of the Christian gentleman that I have attempted to place before you this morning."

## Correspondence.

### BAPTIZED HEATHEN.

To the Editor of

"THE CHINESE RECORDER."

Huchow, Chekiang.

DEAR SIR: The letters of Dr. Randle and Mr. Partch in the RECORDER remind one how very unlike the teaching and practice of the Apostles is much of the "up-to-date" missionary work. Unless men give fair evidence that they have really already passed from death to life, to "set the seal of the Church on them and hope for the future" helps to manufacture hypocrites and excite hopes for something which God has not promised. If "nine-tenths" of the members of a mission Church are "ruled by the same motives as before their nominal conversion" the sooner said Church is disbanded the better. What about the one who is a true B.A.—born again? Take him out of the company of worldly self-seekers and he will grow and bear fruit. Christ is honored more by a dozen *real* Christians than by ten thousand who wear the Christian name "for revenue only."

Preach the law which Christ came not to destroy, preach a full, out-and-out *supernatural* Gospel for spirit, soul, and body; teach men to turn "from Satan to God," "to serve the living and true God and to wait for His Son from heaven;" make it plain that they must come

out and be separate from an evil world; preach confession and *restitution*; show that tobacco smoking, gluttony, the alcohol habit, and foot-binding are *sins* against the body, and therefore against God; cease trying to make the Gospel popular and to adapt it to this *delicatessen* age; teach, as our Master did, with authority and in the promised plenitude and power of the eternal Spirit; then we shall see in the Churches less chaff and more wheat. Acts v. 13 shows that, to keep hypocrites from joining us, we need, more than all else, *the baptism of the Holy Spirit and of fire.*

G. L. MASON.

### MISSIONARY CONVERTS.

To the Editor of

"THE CHINESE RECORDER."

Ching-chou-foo, Shantung.

DEAR SIR: I have read with a painful interest the letters of Dr. Randle and Mr. Partch on this subject. As both these brethren are laboring in Shantung, perhaps a word or two from another Shantung worker on the other side may not be amiss.

That there is a large percentage of nominal Christians on our Church books none can truthfully deny, but is the percentage higher than among our home Churches? Indeed when I consider that our Chinese Christians are all recent converts from

heathendom, that very few are the offspring of Christian parents, and that the English and American Churches are the product of centuries of Christian work, I begin to wonder if our Chinese native Church may not in some respects put the home Churches to shame. Is there so much difference between them after all?

Christianity in China principally born of hopes of obtaining a share of the spoils of office!!! Why, Sir, such a thought is a libel on the power of God's Spirit to convert and a slander on the thousands of true native lovers of the Lord Jesus who daily prove by their self-sacrificing works the reality of their faith. Were my sentiments the same as Dr. Randle's sentiments, with which to my surprise Mr. Partch appears to have a good deal of sympathy, I would leave this toilsome, trying field and seek again some comfortable pastorate, such as I lately held in the States. I was absent from China for over four years, and can testify to a steady and intensive growth in the lives of many native converts whom I knew when in China before. I am not speaking of foreign employés or paid evangelists. Some of our Ching-chou-foo native conferences have equalled in spiritual fervor any similar meetings I have attended, either in England or America. I have often gone to them wearily, because physically exhausted, and have returned refreshed and light-hearted, and *that* when I have been present merely as a silent worshipper.

Nevertheless there is much truth in what Mr. Partch says in his communication in the *MARCH RECORDER*. There are many who are numbered among us simply because they have satisfactorily passed an examination in doctrine, whose Christianity is head knowledge and not heart experience. But who is to blame? In our preaching to the heathen do we not often strive to

convince the intellect, instead of seeking a change of conduct on the part of our hearers? And our native helpers, whose previous training and national prejudices naturally incline them to instruct rather than to exhort, of course follow our example. The Chinese are as responsive to heart appeals as the average home Church goer, if not more so. Instead of wailing over the coldness of the native Church let us see if we, their leaders, are not in some way responsible.

The policy of the ruling classes in China at the present time is to more or less favor all things Western, whether scientific or religious; the few officials who take a different course are not as yet in touch with the powers that be, yet Mr. Partch would baptize all applicants as he would baptize infants, hoping for improvement in the future. Here he and the Catholics would be in one accord. But would Mr. Partch be content with the purely nominal Christianity that satisfies the Catholic hierarchy? Such a result would be the natural consequence of such a line of conduct.

Yours sincerely,

C. SPURGEON MEDHURST.

BISHOP MOULE AND THE TEXT OF THE  
NEW TRANSLATION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I have read with interest the communications of Bishop Moule criticising the decision of the Conference regarding the text to be employed in the new translations of the Bible. Whilst giving all weight to the arguments adduced, and all deference to the scholarship by which they are supported, I still think that the decision to which the Conference came was the right and proper one to come to.

The problem before us was, how to present to the Chinese Church and people a version of the Scrip-

tures which should convey to them the Word of God as nearly as possible in the form in which it pleased Him originally to give it to the world by means of the inspired writers. For several reasons the question came practically to be, Which of two texts, the authorized or the revised, served this purpose better? And the answer did not seem to us doubtful. We all recognized the value of the authorized version, we have all profited much from the use of it in the original or in translation; it has been of incalculable service to the Church of Christ. But we knew (though not experts we knew enough to know this) that at the time of its preparation the science of textual criticism was still in its infancy, that since that time much has been done in this direction, new manuscripts have been discovered, old manuscripts have been more carefully collated, and Christian scholars have spared neither time nor trouble to the elucidation of the original text. We believed that all this had not been in vain, but that real progress had been made. Why should our Chinese fellow-worshippers not have a share in the gains of three centuries of Christian scholarship?

For this purpose practically almost any text of any modern scholar would have been helpful. Better still would be a "resultant" text gained by comparing the labours of several leading scholars and taking an average. But best of all, naturally, was the text accepted by the revisers, a body of scholars meeting on both sides of the Atlantic, drawn from all Churches and representing all shades of theological opinion, some of them our own teachers, to whom we looked up with admiration and respect. We did not believe that such a body of representative men, meeting together with the single purpose of faithfully rendering the Word of God,

were with one accord so far misled and left to themselves that they actually forfeited all the gains of three hundred years of progress and ended in producing a text positively inferior to the one of long ago. And therefore we accepted theirs as the better of the two.

The very fact that we were not experts almost shut us up to this conclusion. One who was an expert might assert of such a gathering of scholars that their efforts in the direction of textual emendation were quite mistaken, were in fact worse than useless. We, who were not experts, only ordinary students, had not the temerity to make any such assertion.

On the other hand, we were not prepared to maintain that in every point the changes made by the revisers were changes for the better. But for any such case, where subsequent scholarship showed that a mistake had occurred, provision was made by the Conference in allowing the employment of the reading of the authorized version, so that I still think that the Conference decided wisely.

Yours truly,  
SINAITICUS.

P. S. I may venture to add the reminder (though in most cases it is probably not needed) that as this is purely a question of the original text it is important in the discussion of it to clear our minds of all considerations, and still more of all feelings arising from our views as to the wisdom or otherwise of the revised *English translation*.

#### MISSIONARY METHODS.

*To the Editor of*

"THE CHINESE RECORDER."

Monkden, 14th March, 1898.

DEAR SIR: That a considerable amount of importance should be attached to the views of the late Dr. Nevius on this or indeed on



any question to which he paid special attention, seems very natural to any one who knew him. I came into closer contact with him than with perhaps any other missionary south of Manchuria. From long, varied and thorough discussions on many missionary topics I learned to regard him as one of the broadest and fairest and keenest minds in China; and for him I have long had a great respect and admiration. I had read with a good deal of interest, and not a little sympathy, his papers on native agents as they appeared in the *RECORDER*. I felt, however, that they were incomplete, and therefore drew up a paper intended—though not avowedly so—to supplement one aspect of the subject which then and now seemed to me of more serious import than the apparently negative conclusions of those articles. That paper appeared in the *RECORDER*. At a subsequent date, when on my way to the Korean capital, I waited over an entire day in order to discover the whole truth regarding his itineracy, and especially regarding the manner in which the large numbers of converts then baptized by him had been brought into contact with Christianity. He was apparently as eager to know all the details of our working principles and actions in Manchuria, and especially our mode of utilizing the native Christians in the work. It was an easy task to lay bare to his intelligent vision every matter of importance in our work. When he did grasp the entire situation he said: "Some people think that I am absolutely opposed to the payment of any native for doing Christian work. That is a mistake. If I could lay my hands on men such as you describe, I would be delighted to set them apart to do Christian work and to support them in the doing of it." At this date I cannot positively guarantee the words made use of by him; but I can that the

words just written exactly represent his meaning. In my first year I had baptized three men in Newchwang. One of these was one of the most enthusiastic and untiring preachers I had ever encountered. These three men I had with me two hours a day for instruction in Christian truth. The enthusiast, "Old Wang," I set apart to become a preacher at an income amounting to about one-third of what he had been in the habit of making as a commission merchant in the port. Every Christian then and thereafter was so instructed that it was taken for granted, and has ever since been a generally received axiom in Manchuria, that the man who is saved by grace is saved not for himself alone but for the world, and that what the believer has freely received he is bound freely to give. While all, or virtually all, were thus actively spreading a knowledge of what they had received, despite the obloquy and sometimes the physical penalties incurred, some proved themselves specially fitted to preach and win men for the kingdom. Such men, after full proof of their ability, were set apart as old Wang had been at a small income sufficient to keep them from want, but never such as would induce any man to become a preacher for the money involved. The number of these paid agents was and still is small compared with the number of unpaid preachers. They act and have always acted as the guides, teachers and pastors of their less instructed, less talented, or less zealous brethren. Throughout my experience I have become ever more and more convinced that one foreign missionary, with a dozen such native agents, is far more effective an agent in gathering into the fold of Christ than would be thirteen men, all foreign missionaries. To any one with eyes to see, Manchuria is to-day most evident proof of the accuracy of this position. The

source whence the small amount needed for such native evangelists should be derived was, and is to me, a mere bagatelle not worthy of consideration, except that the natives must help according to their ability in the spreading of the Gospel. While I held then and hold now that in doing the work of evangelization the money of the foreign Churches may be used with as good a conscience in supporting a native as a foreigner, I considered and still consider that the native Church, when it wants and gets a pastor, should support him entirely independently of foreign funds. The sum of this is—Evangelization through every form of agency by the foreign Churches, Church work by the native Church.

This in brief was the substance of my statement to Dr. Nevius, who concurred unreservedly and expressed a wish that he could find those men so fitted to be leaders that he could conscientiously support them with foreign funds, so that they would be free to give their entire time to the work. Failing these he drew men to him for fuller instruction, who would act as do Methodist class leaders, who devote some of their time to Church work while they support themselves by some honourable calling. Whether the cry is for cheap missions or efficient and fruitful work, it is best answered in the manner indicated above.

JOHN ROSS.

BISHOP MOULE AND "CAMBRIDGE SCHOLAR."

*To the Editor of*

"THE CHINESE RECORDER."

S. S. Ganges, 26th February, 1898.

DEAR SIR: It seems a pity that Bishop Moule should have yielded to the advice to publish the extract from a letter from a "Cambridge Scholar," which appears in your February issue. The letter puts

Bishop Moule into an invidious position; it does injustice to the "Easy Wên-li" Translation Committee, or rather to the conference which appointed it; and it does a great injustice, let us hope, to the "Cambridge Scholar" himself. A man in writing freely to a sympathetic friend, does not always take care to "verify his references," and the result is embarrassing.

The letter repeats the common blunder, into which no scholar should fall, of identifying the text of the British and American revisers with that of Westcott and Hort. It asserts, in defiance of very recent and well known history, that "the main underlying factor of the R. V. differences is the W. and H. text." The truth is that the revisers only saw proof sheets of Westcott and Hort's text while their own work was in progress; and this text could only have therefore the secondary effect on their minds which the opinions of two of their number expressed at that late date could be expected to have. The second volume of Westcott and Hort's work, on which the whole strength of their position depends, did not appear till after the revisers had completed their work. The "main underlying factor" of the revised text is not at all Westcott and Hort's text, but the almost unbroken consensus, on all the main issues, of all competent textual critics. Why are the texts of the revisers and of Westcott and Hort so nearly alike as to mislead some men into identifying them? Simply because the revisers, guided by their own previous studies and influenced largely by a cautious and conservative, but perfectly candid scholar like Scrivener, followed with discrimination the consensus of the older critics; while Westcott and Hort, pursuing original lines of reasoning, came, after a searching review of all the evidence, to substantially the same conclusions. To

say that the text of Westcott and Hort is "intensely subjective," is to exaggerate greatly. To say that there is a subjective element in their work, which would be true, is only to say that they were human. But if any one wishes to see subjectivism in textual criticism rampant, he will not find it there. He must read the contentings of Dean Burgon in support of the *Textus Receptus*. But the time has quite gone by when a subjective text or subjective contentings can hope to survive.

The "Cambridge Scholar" seems to have been misinformed as to the course taken by the General Conference in regard to the textual basis for translation. It did not undertake to "give a blend of" the "revised" and the "received" texts. That course was proposed, indeed, at the Board of Revisers by Bishop Moule, but was rejected. It was agreed by the Conference and by the Board of revisers to follow the revised text; but to give relief to any who might in a few cases make matter of conscience of the readings of the *Textus Receptus*, it was agreed to reserve the liberty to follow that text if desired. It was never proposed by any one that we should follow the text of Westcott and Hort. It will probably be found, when the work is done, that the Translation Companies have followed the obvious course of adhering in their text to the revisers' readings, and in the few cases that occur of a lack of substantial agreement between the revisers and the other textual authorities, giving the alternative reading in a marginal note.

For one remark the "Cambridge Scholar" is deserving of thanks, and it is satisfactory to find that after all we can claim his complete approval. He says: "I feel that . . . it would be the common sense course to make alterations in the Greek text (meaning, apparently, the *Textus Receptus*) . . . only

where there is something like unanimity among experts." It is a pity he had not been informed that, practically, this is precisely the course adopted by the Conference and enjoined by them upon the Translation Companies. Only, with a further exercise, at once, of common sense and of modesty, it was also agreed to accept the decisions of the British and American revisers as the text and record of this unanimity.

It is impossible that any single "Cambridge Scholar" should carry sufficient weight to set aside the conclusions of the revisers, men representing all parts of the English-speaking Catholic Church and every school of its scholarship in its highest ranks. But this scholar is at variance with the deliberate conclusions of his own university. He recommends adherence to the "A. V. alone" (by which he seems to mean the *Textus Receptus*) as "much the better until criticism gets more settled." But the syndics of the Cambridge University Press take a contrary view. The Bishop of Worcester, speaking for them as general editor of their "Greek Testament for Schools and Colleges," says:—

"The syndics of the Cambridge University Press have not thought it desirable to reprint the text in common use. To have done this would have been to set aside all the materials that have since been accumulated towards the formation of a correct text and to disregard the results of textual criticism in its application to manuscripts, versions, and fathers. It was felt that a text more in accordance with the present state of our knowledge was desirable . . . . They believed that a good text might be constructed by simply taking the consent of the two most recent critical editions—those of Tischendorf and Tregelles—as a basis." They then give further details of their method, which do not concern us at present,

and concluded by saying: "It is hoped that a text formed on these principles will fairly represent the results of modern criticism, and will at least be accepted as preferable to the 'received text' for use in schools."

It seems reasonable to give more weight to the syndics of the University Press, with Bishop Perowne as their spokesman, than to the private opinion of a single graduate whose name even is unknown to us. It may well be that Salmon and others have "hit weak points" in the work of Westcott and Hort. That was inevitable, and was fully anticipated by Westcott and Hort themselves. But when appeal is made, as by this writer, to "the next generation," it should be remembered that their work will be, not to "hit the weak points," but to grapple with and appreciate the strong ones, a harder and more

fruitful task. Whatever developments time may bring, it will never lead us back to the text of Robert Stephens, nor to that of the Elzivir Press.

Meantime had we not better forbear discussions about the text which cannot at present have any useful result? For better or worse the Translation Companies are bound to carry out their instructions until these are either altered or confirmed by the next general conference. Let us not waste strength, nor create disunion by disproportionate controversy about those minute fragments of the text in regard to which doubt is still possible. Let us bend our united energies to the worthier task of setting forth to the Chinese people the Divine Word of Life which cannot be shaken.

I am, Sir,

Yours very truly,  
JOHN C. GIBSON.

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## Our Book Table.

**Christianity and the Progress of Man**, as illustrated by Modern Missions. By W. Douglas Mackenzie, Professor in Chicago Theological Seminary. Fleming H. Revell Co., 1897. Pp. 250. \$1.25.

This book contains an introduction and nine lectures on the Universalism of Christianity; the Missionary as Pioneer, as Translator, as Educator; the Missionary and Self-sacrifice; the Missionary and Civilization; the Missionary and other Religions; the Missionary as Savior; and Christianity and the Progress of Man. The treatment is based upon inductions from the history of missionary work in modern times, and the restatement of old positions is shown to be highly useful.

The author is a Scotchman, full of the traditions of his land and deeply in earnest. He never seems to lose the thread of his discourse, neither is he overpowered by its

immensity, but states plain, homely truths in a business-like manner. The book will be useful in many ways, especially among those just coming to realize the greatness of the real work of missions.

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**官話華珍**. A Character Study in Mandarin Colloquial, alphabetically arranged. Prepared by Chauncey Goodrich. Peking University Press, 1898.

The brief introduction by the author tells us that he began the compilation of this hand-book when he had been in China but a year or so. He was stimulated to this task by a pregnant remark of the late Dr. Williams to the intent that the effective use of the language depends not so much upon recognizing a large number of characters, as upon the skilful manipulation of perhaps four or five thousand of them. Under an arrangement of char-

acters resembling that used in his universally known "Pocket Dictionary and Peking Syllabary" Dr. Goodrich has collected lists of phrases (some of which are in reality compound words,) ranging from two characters to a dozen or more, sometimes embracing proverbs and other pithy sayings. Every beginner feels the need of such a collection, as is evidenced by the circumstance that this one has been copied right and left for nearly thirty years, and is still as good as ever; better, indeed, through emendations and additions. It is now for the first time made available to the public, and is furnished by the Peking University Press at a very moderate cost. It ought to command a large sale as soon as it is known, and it is certain to do so.

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Conversations of Educated Men, 士民通用語錄, composed by Dr. W. E. Macklin and Mr. Kiang Siang-ju. Published by P. Kranz, Shanghai: Presbyterian Mission Press. Price 25 cents.

For students of Mandarin the above is one of the best books we have yet examined. It is in Chinese only, and is composed of conversations on a variety of subjects expressed in just such language as the best educated Chinese daily use. It is thoroughly colloquial and idiomatic. There is not a foreign phrase in it so far as we have noted. One great difficulty in acquiring the spoken language of China is to avoid the manufacture of "pidgin" Chinese, a combination of Chinese words in foreign idiom. This is not only offensive to Chinese taste, as being barbarous and inelegant, but likely at times to be misunderstood as well. Those who are preparing themselves for public speaking in Chinese need to be especially careful. The preaching of the Gospel in bad Chinese can only bring it into ridicule with those who

are not already in sympathy with it. Too much care therefore cannot be taken in familiarizing oneself with Chinese phraseology. Dr. Macklin, we understand, had these conversations written out for his own use while studying the language. He was exceedingly fortunate in having a writer who could enter so intelligently into the execution of the plan, and Pastor Kranz has done a great service to the missionaries of Central China in giving the work to the public. The conversations cover a great variety of topics, such as talks with "a pupil," a Buddhist monk, a farmer, a mason, a shop-keeper and other classes. We understand that another volume is being prepared. We trust this is the case. We commend the work to the notice of missionaries and the students of Chinese, and hope it may meet with the large sale which it deserves and which its exceedingly low price ought to give it.

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*The Analytical Reader. A Short Method.*  
By Dr. Martin.

In the middle of the sixties, in the very beginning of my life in the Celestial Capital, Dr. Martin kindly presented the young missionary with his Analytical Reader. On opening it I found a Chinese spelling book in my hands! It was in some sort a revelation to discover that these strange hieroglyphics have a method in their madness, that they submit to being divided, and that most of the characters have a clear and distinct cleavage.

At once I saw light ahead, and following it, found the road leading through a few thousand characters, not short indeed, but also not a tangled and interminable jungle.

In my hands is a new and beautiful edition of this book carefully revised by the author. Part I. contains the Introduction on *The Method*, and is exceedingly interesting. Then follows Part II., containing the text and transla-

tion, both very cleverly done. The text is an orderly treatise, largely historico-Biblical, employing for the purpose two thousand characters and *using each character but once*. The Chinese writing is of course not a model of elegance. The marvel is that the task of writing, under such extraordinary limitations, should have been so successfully accomplished.

Part III. contains the analysis of characters, prepared especially for use in schools. It was my fortune, more than three decades ago, to attend an examination of Dr. Martin's boys' school, where I listened with delight to the pupils as they spelled Chinese, *i.e.*, as they instantly divided characters into their radical and phonetic, or sometimes into three or four parts.

A table of elements, following Part III., is of peculiar value, and contains some definitions not readily found in ordinary dictionaries.

A section on different styles of writing is also of interest. The book closes with tables of the radicals and the characters used in the text. The definitions are models of brevity and exactness.

The tones, as given in the book, are correct, with a very few slips. Also, it is to be noticed that the learned author has brought his Ks from the south, some of which have crept into the text along with a few other peculiarities of spelling.

The book should be more than worth its value to students from the West in the first month of study alone. As for its use as a spelling book in Chinese schools, it is plain enough that, under an enthusiastic teacher, an emulation might be excited among students very interesting and stimulating.

CHAUNCEY GOODRICH.

T'ung-chow, near Peking.

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## Editorial Comment.

In the *North-China Daily News* of April 13th the Rev. Timothy Richard gives some striking facts in regard to the progress of at least *some* of the people of China. He instances the magazine called *Chinese Progress* which started in Peking some time since, then a "tiny paper of only four narrow leaves," but which has "now grown into thirty broad leaves, and the circulation, from being only a thousand in the capital, has grown into ten thousand through all the provinces." We understand that this "magazine" is to become—has now become—a daily paper.

"Besides the above magazine there are now in Shanghai alone

no less than twenty secular magazines and papers, where before the war (Japanese) there were only four."

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WHILE it is painfully manifest that in many respects the Chinese are grasping at the shadow instead of the substance, yet there is hope that sooner or later they will discover their mistake and realize how vain are their endeavors without the power inherent in the eternal truth of God.

It is interesting to learn that the Emperor has, during the past winter, been asking for and obtaining a large number of Christian books, some one hundred in



all, largely the publications of the Society for the Diffusion of Christian and General Knowledge. He seems eager to acquaint himself with the teachings of Christianity. Much prayer should be offered that the truth thus carried into the palace may be abundantly blest of God.

THE late Student Volunteer Convention in Cleveland, Ohio, U. S. A., at which over two thousand delegates, missionaries and others were present, was an event calculated to kindle the fondest hopes in the breast of every missionary, and should produce a profound effect upon the Church everywhere. No such Convention was ever before held, or was even possible. Amid much that is disheartening in the aspect of the cause of missions in the home lands, especially in depleted treasuries and apparently waning interest in some quarters, this Convention comes as a voice from heaven.

WE recently conversed with a gentleman from the province of Shantung, who told of the great expanse of country given up to the cultivation of the poppy. In the same region rice is scarce, and the price abnormally high, and now that there has been a poor crop of rice, famine is staring the people in the face. For years the land that should have been devoted to raising rice, has been given to opium, because, forsooth, the immediate returns in cash were greater. But opium is not food, and there is no doubt that millions of people in China are suffering to-day, because the proper uses of the land have been perverted. Rice is now very dear everywhere, nearly or quite double what it was a few years ago. There is no question but that opium is responsible for much of this, and in more senses than one. The curse of opium does not fall only upon him who consumes it. Poor, doubly poor, China.

## Missionary News.

We are requested to state that the United States Consul-General has received a dispatch from the Taotai of this port, written in obedience to the orders of the Viceroy Liu Kun-yi and conveying the substance of a petition to the latter from the magistrate of Pi-chou 邳州, in the prefecture of Ts'ü-chou 徐州, this province, wherein it is stated that for two years past there has been a shortage of crops in that district, and consequently a scarcity of food which has brought much suffering upon the people. Many of the destitute are wandering about begging, and some have

been led to acts of violence and pillage, so that it is very difficult to secure the protection of travellers. Foreigners are urged to avoid this district in their journeys, and it is hoped the Tsung-li Yamen may obtain the assent of the foreign Ministers in Peking to the withholding for a time of all passports for the region mentioned, as was done last year with regard to the province of Kuang-si. In the meantime missionaries and others who have passports and who desire to travel through the Ts'ü-chou district, are requested to inform the local official at their place of residence of

their intention and to state when and by what route they will go, so that he may inform all officials along the route beforehand, and thus have each prepared to furnish an escort of soldiers from his own city to the next, and generally to take such precautions as are taken in the transport of treasure.—*N.-C. Daily News.*

### ***Anti-opium League in China.***

*October 22nd, 1897.*

A meeting of the Executive Committee of the A. O. L. was held in Soochow, Dr. DuBose, President, in the chair. Mr. Hearn, Mr. Hayes, and Dr. H. H. Lowry, of Peking, were present. It was decided that Mr. Hearn request the missionaries at Soochow to contribute toward the expenses of the Society; the funds to be sent to the Treasurer, Rev. G. L. Mason, Huchow. His receipt for \$19.40, from Soochow, has just come to us, also he gives credit for \$10.00 from some other source.

The following business was also transacted: 1st. Resolved, That we publish a pamphlet, in accordance with the action of the Provisional Executive Committee, on the effects of the use of opium on the Chinese. 2nd. That we request each physician in China, who has practiced among the Chinese, to contribute an article giving the results of his or her experience in regard to the effects of opium smoking, to be published in said pamphlet. 3rd. That W. H. Park, M.D., Rev. G. L. Mason, and Rev. Y. K. Yen be elected a committee to *publish* the pamphlet.

It is to be hoped that all will help in the good work of the A. O. L.

The physicians who are brought into constant contact with the effects of this opium smoking, are perhaps in a better position than any other class of people in China

to speak upon this question, and their words will have power.

Rev. G. L. Mason, of Huchow, will be glad to send a receipt to any who will send him funds to help on the work of the League.

J. N. HAYES,  
*Secretary.*

Soochow, January 24th, 1898.

### **THE CONTRIBUTIONS.**

The following contributions are acknowledged with thanks: C. F. Finch, \$1; J. R. Goddard, \$1; J. W. Heywood, \$1; C. F. Viking, \$1; J. E. Shoemaker, \$1; D. D. Main, \$15; A. T. Kember, \$12; E. L. Mattox, \$5; H. G. C. Hallock, \$5; M. Vaughan, \$10; G. Hudson, \$2; G. W. Painter, \$2; B. H. Franklin, \$2; E. Emerson, \$2; E. Boardman, \$2; U. E. Hall, \$2; M. S. Mathews, \$2; E. C. Davidson, \$2; J. C. Grant, \$5. Total to date, \$118.40.

G. L. MASON,  
*Treasurer.*

c/o Missionary Home,  
Shanghai.

### ***Appeal to the Missionaries in China on the Opium Question.***

BY REV. WILLIAM MUIRHEAD, D.D.

I have nothing new to communicate in addressing you on this subject. It has engaged your attention more or less during all your missionary life, having been forced upon you by the circumstances in which you are placed, and in regard to it there are not two opinions among us. Opium, as it is currently used in China, is an acknowledged evil, a curse, fraught with misery and mischief throughout the country, and producing the most baleful effects in every department of social life. Our great desire is to get rid of it, and in this we have the fullest sympathies of all right-minded

Christian men at home and abroad, natives and foreigners.

The question is, how may we endeavour to abate the enormous evil, to lead to the disuse or abandonment of the drug, to awaken a national conscience on the subject in China, to excite and deepen a universal impression in regard to it, as shall be of great and happy service in the matter. We are under high obligation to such friends as the members of the Anti-opium Society in England for their persistent efforts to induce the home government to arrest the growth and exportation of the poppy and its excerpt. Their influence may not yet have succeeded to the extent of their wishes and aims, but it has brought the evil into public notice and led to the formation of clear and definite ideas on the point, which cannot but facilitate the attainment of the end in view. While the Society has, of course, been mainly indebted to missionaries for facts and opinions—the result of actual experience and observation—it has not been behindhand in making use of these, and the inferences necessarily drawn from them, all in order to press the subject on the attention and action of the authorities at home for the suppression of the evil, so calamitous and widespread among the Chinese. It has been presented in every possible form for a long series of years, and we are warranted to say these same intelligent, philanthropic Christian men and women are not tired of their persevering advocacy, but are ready to continue their efforts in the hope of reaping final success. Were this the case, and we are bold to cherish the idea, it would be an era of blessing in the history of China, of the highest, noblest, happiest kind.

But while such efforts are being made at home by many in sympathy with missionary work for the most part, and specially in concern for

the multitudes who are being enslaved and ruined by the noxious drug, to which they seem to betake themselves with a feeling of strange infatuation, there is a matter which suggests itself and which forms the leading consideration now before us. It is this: What is it that the missionary body is called upon and able to do with regard to it in their various fields of labour and in the prosecution of their special forms of work? It devolves upon us to take a stand in the case of this crying evil as we do in reference to other things that may seem to be of more immediate concern. It is true that the Gospel which it is our commission to proclaim is inclusive of every duty, such as the denunciation of all sin and the inculcation of a new order of things in personal habit and social custom, and wherever it exerts its appropriate influence this will be the case. But we are called to specify the prevailing evils around us in the exhibition of what the Gospel is and what it requires. We need to make known its character and requirements in the most explicit and impressive terms. Now here we have the sympathy and approval of the Chinese generally on our side in the matter of the evil we are agreed to condemn. They are all at one with us in regard to the vice of opium smoking, even though it is widely practised, and all the more on that very account. Yet such is our national connexion with it that we with the message of life and salvation, Christianity in short, are charged as the cause of its introduction and the abettors of all the misery and degradation occasioned by it.

What then ought to be done, or is within the compass of our power in regard to it? We have said a noble example has been set before us in the energy and activity of the Anti-opium Society at home, but it is not ours to rest there, or

simply to fall back on them for the suppression of the enormity. It is ours to follow it up, nay, to lead the way in organized endeavours, or habitual efforts to expose the sin, to show our standing and the aspect of our holy Christianity in relation to it. If we look upon the matter in the light we profess to do, and in view of the position we fill, the influence we have as constantly moving among the Chinese, speaking their language, and so far accommodating ourselves to their circumstances—if we are recognised by them in thousands and tens of thousands of instances as teachers of virtue and morality, as urging them to be good and to do good, what is our duty in reference to the besetting vice of which we complain, and in condemning which we have the fullest sympathy and commendation of the Chinese themselves?

I am led to write in this way, not from any implied defect or disparagement of missionary action in the matter, but from the readiness of the Society at home to assist us in furtherance of the object and the necessities of the case. Some time ago a communication was received from the secretary of that Society, inquiring if two or three qualified native Christians could be sent to England in order to enlighten and rouse the Churches on the subject, and by this means to help in forcing Parliament to accede to our wishes in the matter. It was also hinted that possibly the native Christians would aid in defraying the expense of such a movement. The present state of affairs at home, unhappily, would seem to preclude any expectation of being listened to on the point apart from other considerations, and the obligation appears to rest on the missionary body to move in regard to it. The Anti-opium Society has done well and nobly in their line of things, but have we risen to the occasion and done what we could

in organizing means, or adopting measures to awaken a 'national conscience' in the case? We know what has been done in former days in the temperance cause, for the abolition of slavery, the Corn Laws and such like, and are not these suggestive of what might be done on the opium question? Not that the Chinese government can be led to take action, especially in these days, but in so far as the missionary body is concerned and those in concert with them, the common people may be agitated on the matter, and a favorable impression made, both in reference to it on their own minds, which indeed is the case already, and in reference to the work in which we are engaged, the cause of Christianity of which we are the representatives and heralds. To the extent that we feel for the victims and slaves of the opium habit and for their friends and relations who are involved in the misery connected with it, and no less for the country at large, ruined and demoralized by the practice, it is ours to bring this tremendous evil to the front, and on the highest grounds do what we can to put it down by means commended to the judgment of all parties and convincing them of the supreme excellence and divine authority of Christianity.

This is the line we propose. Let us take action in the field where the evil is current and increasing on every side. While the friends of humanity are doing what they can at home, let us do our part in the sphere in which we move and in the manner that will readily suggest itself, by preaching and literature and earnest prayer for God's blessing as on all the work of the mission. A signal stand requires to be taken. We do not think of signing names as in the temperance cause at home, but much will depend on the spirit and manner in which the enterprise is carried on. Not that it shall abate

our zeal and activity in our own special department. It ought rather to intensify it, conscious as we are that only as we rightly engage in our work and succeed in it, can the opium curse be effectually got rid of. But there it is, rampant on every hand. How do we stand as Christian missionaries, and how are we acting in relation to it? Let us declare our views of the matter far and wide. Let us take a forward step in our bearing towards it. Let the opium vice be shown in its true character and the aspect of Christianity in regard to it. If we are in deep earnest in the matter, let us act as the case seems imperatively to demand, and I beg to suggest the following line for consideration: Instead of sending men to England to urge the point on the Churches there, let such be employed in China itself to denounce the pernicious habit, and let their expenses be defrayed by their fellow-Christians wherever they are and wherever they go. Let suitable men be set apart and traverse the country for this very purpose, qualified to maintain their position on the highest grounds and on all grounds. We may be assured they will receive a cordial welcome everywhere. Taking their stand on Christian teaching in the first place, they will have ample scope on personal, social and national considerations to decry the evil and invite their countrymen to a course of reformation so urgently necessary and fraught with blessing. The writer cannot but feel persuaded that if a well qualified class of native Christians were appointed to this work, and were to prosecute it in a becoming manner, they would not fail to attract attention, excite interest and force conviction on their hearers, awakening their sympathy and approval and leading not a few, we believe, to such an idea of missionary work and such an appreciation of

the Gospel message, as, with God's blessing, would bring them to believe in it to the saving of their souls.

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### *Christian Endeavor Notes.*

Rev. G. Owen writes from Peking that the work of distribution of Christian literature among the students (between 7000 and 8000) leaving the examination hall on April 6th, was carried out by the Christian Endeavor Societies connected with the several Protestant Churches of Peking. The distributors started long before daylight for the examination hall, in order to catch the first batch of students, and remained there till the last batch had left, which was about 11 a.m.

The books, except in two or three cases, were well received, and some of the scholars returned to beg an extra copy for friends.

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At a C. E. rally held in Cheltenham, England, on February 23rd, the first two Societies called on were those of Shanghai and Paris. There were two in the large gathering that had been members of a Y. P. S. C. E. in the former, and four from the latter. The greeting from the Paris Society was accompanied by the verse:—

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

Such distant societies being represented added not a little to the interest of the gathering, which was enthusiastic throughout.

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Some twelve years ago a Chinese lad, Chan L. Teung, in a laundry in Boston, began to work his way toward securing an education, identifying himself before long with the Mt. Vernon Church. He grew in favor with all, and now after graduating with honor from Harvard

University, he has gone to Foochow to become a teacher in science in the Banyan City Institute of the American Board. Before his departure the Mt. Vernon Church gave him a public reception.

After working in the mines all day several of the members of the new Society at Menzie's Gold Fields, South Australia, walk three or four

miles each way to attend the meetings.

"Sometimes I think I have been purified, and sometimes I think I have been petrified," said the brother who always measured his piety by his feelings. There are many like him.—*Epworth Herald*.

MARIETTA MELVIN,  
General Secretary.

## Missionary Journal.

### BIRTHS.

- At Min-cheo, Kansuh, 18th Feb., the wife of DAVID EKVALL, of a son.  
At Hanover, Ind., U. S. A., 20th Feb., the wife of Rev. J. C. GARRETT, of a daughter.  
At Chang-te-fu, Honan, 9th March, the wife of Dr. MENZIES, of a daughter.  
At Moukden, Manchuria, 20th March, the wife of Rev. J. M. GRIEVE, M.A., M.B.C.M., of the United Presbyterian Church of Scotland Mission, of a son.  
At Chen-tu, Si-chuan, 26th March, the wife of JAMES G. CORMACK, China Inland Mission, of a daughter.  
At Hinghua, 10th April, the wife of Rev. W. N. BREWSTER, of a son.

### MARRIAGES.

- At King-cheo, Shansi, 22nd Jan., Mr. F. A. GUSTAFSON, to Miss C. LARSON.  
At Chungking, 1st March, Mr. OWEN STEVENSON, to Miss E. DUNSDEN.  
At the Cathedral, Shanghai, 12th April, by the Rev. H. C. HODGES, Rev. JAMES ALEXANDER SLIMMON, Canadian Presbyterian Mission, Honan, to ELIZABETH URUAL, daughter of James McLean, Esq., Greenock, Scotland.

### DEATHS.

- At Wuchow, on the 19th March, 1898, C. H. REEVES, of the Christian and Alliance Mission.  
At Chemulpo, Corea, on the 16th April, 1898, Dr. E. B. LANDIS, of the English Church Mission.  
At Chinanfoo, April 26th, Miss F. E. WIGHT, of the American Presbyterian Mission (of pneumonia.)

### ARRIVALS.

- At Shanghai, 9th April, Messrs. A. BENTAL and E. A. H. JACKSON, from England for China Inland Mission.  
At Shanghai, 13th April, Rev. Z. C. and Mrs. BEALS and child and Mrs. McBETH, all for C. and M. A.

At Shanghai, 17th April, Rev. J. N. ROBERTS (returned), Amer. Board, Kalgan; Mr. and Mrs. ROBERT E. LEWIS and three children, for Y. M. C. A., Shanghai; Mr. and Mrs. R. GAILEY, for Y. M. C. A., Tientsin; Mr. and Mrs. C. W. DOUGLASS and child, for American Presbyterian Mission Press, Shanghai.

At Shanghai, 21st April, Miss F. JOHNSON, from India for China Inland Mission.

At Shanghai, 27th April, Miss F. BOX (returned), from Australia, Mr. J. DARROCK (returned), from England, for China Inland Mission; Mr. F. H. HISCOCK (returned), from England (via U. S. A.) for C. and M. A.

### DEPARTURES.

From Shanghai, 5th April, Rev. S. COULING, E. B. Mission, for England.  
From Shanghai, 9th April, Rev. D. NELSON, American Norwegian Mission, U. S. A.

From Shanghai, 11th April, Dr. and Mrs. T. L. BRANDER and child, U. Presbyterian Mission, Manchuria, for England.

From Shanghai, 13th April, Mrs. GILBERT MCINTOSH and two children, Amer. Presbyterian Mission Press, Shanghai, for Scotland via U. S. A., Dr. and Mrs. I. L. VAN SCHOICK and Miss EDNA VAN SCHOICK, Mrs. J. N. HAYES and five children, American Presbyterian Mission, for U. S. A.

From Shanghai, 23rd April, Rev. M. B. DUNCAN, wife and two children, E. B. Mission, for England; H. T. WHITNEY, M.D., and wife, American Board, Foochow, for U. S. A.; Rev. D. W. LE LACHEUR, Superintendent of C. and M. A., for U. S. A.; Miss DAVIDSON, Southern Presbyterian Mission, for U. S. A.



